

I-7



Digitized by the Internet Archive
in 2015

<https://archive.org/details/lifelightforwome239woma>



VOL. XXIII.

SEPTEMBER, 1893.

No. 9.

Expect Great Things from God. Attempt Great Things for God.

[From the Spanish.]

COME, O OWNER OF MY BEING.

Come, O Owner of my being,
Thou whose bounties are untold,
For my heart, oppressed with sorrow,
Longs for rest within Thy fold.
Do not linger, I beseech Thee!
Do not linger, O my God!
Come, O Owner of my being,
Jesus mine, my dearest Lord!

On my heart, O dearest Owner,
Fix Thy gaze so full of love,
Lest I perish from this sorrow;
Give me counsel from above.

I will sing, when Christ returning
Seeks His lost one far abroad;
Come, dear Owner of my being,
Jesus mine, my dearest Lord!

MRS. S. B. HOWLAND.

GUADALAJARA.

As our medical work is so largely cared for by our young ladies' societies, this number of our magazine will appeal specially to our younger workers; for this reason we do not give the usual space to the department for junior work. We are sure the older ones, also, will be much interested in what is being accomplished in medical work.

OF the missionaries mentioned in our Calendar for September, Miss Mary L. Daniels is in this country for her health and a well-earned rest, and Miss Bush will be on her way returning to Turkey. The little circle at Harpoot needs special help on account of the serious illness of the oldest missionary in the station, Rev. Dr. Wheeler. We trust also "the officers of young ladies' societies" and the leaders of mission circles will be earnestly remembered. The close of the vacation season makes the topic, "for wisdom in planning work for the coming season," specially timely.

THE Conference of Women's Missionary Societies, to be held in Chicago, September 29th and 30th, just previous to the Woman's Missionary Congress, promises to be a gathering of much practical importance. Interesting topics, bearing upon different departments of work both at home and abroad, will be discussed in a familiar way, and it is expected there will be a free interchange of opinions and suggestions as to methods of work among the leaders of women's missionary societies, both home and foreign, that will be of the greatest benefit to all present. None of our missionary workers, who can possibly attend the Conference, can afford to be absent from a gathering that promises so much.

The topics include, Evangelistic Work in the Foreign Field, including the best methods in training Bible women, house-to-house visitation, touring and village work; Educational Work Abroad, including the questions as to government aid, industrial schools, and kindergartens. In the home department there will be discussion on work among young people, covering Christian Endeavor Societies, King's Daughters, Student Volunteers, as well as general work among the young. General methods will also be discussed, such as the conduct of meetings, raising of money, missionary literature, the securing of missionaries and their preparation for work.

One session will be given to Home Missions, with the following topics: How can we best create and sustain an interest in Home Mission Work among the women of our land? The best plan for enlisting the women in the church. How can church members be aroused from lethargy to action in the work? Why should women be specially interested in Home Missions? How best to combine educational, missionary, and industrial training on Home Mission fields? The Scriptural basis on giving. Proportionate giving. Does Home Missionary Work receive the attention and support that it should? The relation that America's Home Missionary Work bears to the world.

The presiding officers will be Mrs. Judson Smith, Boston (Congregational), Mrs. Dafwin R. James, New York (Presbyterian), Mrs. A. J. Howe (Baptist), Mrs. J. R. Hitt, of Chicago (Methodist). Among

those who will take part in the conference, either by written papers or discussion, will be Mrs. N. M. Waterbury, of the Baptist Board, Miss McGuire, missionary of the Presbyterian Society, Mrs. Isabella Bird Bishop, from England, Mrs. Joseph Cook, Mrs. Esther Tuttle Pritchard, and others. We feel very sure that all our workers for whom it will be possible, will like to time their visit to the World's Fair so as to be present at the Conference.

Surely missionary work is not in vain when a missionary can write as does Mrs. Winsor, of a Bible woman who died some months since in Sirur. She says:—

I HAVE to write you that Kamalabai's life has been indeed crowned with blessing, and, as we trust, accepted in the Beloved. Her work is done; she has kept the faith. She was first in all the good done for the women in our district; the best scholar in the Bible class; the least likely to fall into any quarrels; the most gentle; the one most ready to do the Master's will. Who will fill her place? She was remarkable as a willing worker, as a Bible student, as a peacemaker; a true friend to the missionaries, ready and willing to bear any burden for Christ and for his cause. Let us rejoice that God has given us such a beautiful witness among the heathen as he has in the life of Kamalabai. Oh, rejoice and thank Him that so many years he has permitted you, and the other dear ones with you, to labor in India by the hand of Kamalabai.

WE have received copies of the *Levant Herald*, a Constantinople newspaper, giving an account of commencement exercises at our American College for Girls, the last week in June. The exercises consisted of a baccalaureate sermon by Dr. Washburn, of Robert College, a musical matinée on Thursday, and the closing exercises of the graduating class on Friday. The class numbered seven members,—three Bulgarians, three Armenians, and one American, and the papers read by them in some of the various languages taught in the college were thoughtful and interesting. These were a Latin salutatory, and essays in French, Bulgarian, Armenian, and English. A fine address to the class by the President and by Judge Hess, the consul-general of the United States, were special features of the occasion.

THE Student Volunteer Missionary Union of Great Britain, now in the second year of its existence, has just held a conference at Keswick, immediately preceding the larger convention on the deepening of spiritual life which for several years has drawn immense audiences to the Lake District, once so famous for its school of poets.

The membership of the British Student Volunteer Missionary Union has now reached five hundred. Nearly all the leading universities and colleges in the United Kingdom are represented by larger or smaller delegations. Of the outsiders who have taken part in guiding the councils of the schools, there are Dr. Barbour, of Edinburgh, Drs. Maxwell and Battersby, of London, the venerable Dr. Murray Mitchell, Mr. Wright Hay, of the Baptist Missionary Society, Mr. McCheyne Paterson, of the Church of Scotland Mission in the Punjab, the famous lady traveler, Mrs. Isabella Bird Bishop, Rev. J. Hudson Taylor, Dr. Harry Guinness, Dr. George Smith, of Edinburgh, Dr. Sargood Fry, Mr. Eugene Stock, and others.

The programme set from day to day by the executive has been a singularly varied one, and as experimental and practical as varied. Scarcely a department of missionary life or ethics—preparatory and actual, individual and collective, spiritual, mental, and physical, from the culture of the hidden life to such mundane matters as eating, drinking, and sleeping—seems to have been overlooked. With many workers from the foreign field, and such distinguished specialists as Drs. Murray Mitchell and George Smith, of Edinburgh, and Dr. Harry Guinness and others, it is very high praise which the *London Christian* gives the address of Mrs. Bishop when it calls it the most remarkable utterance of the whole conference, regarded from any point of view. The correspondent of this paper says: "For an hour or more she poured forth a stream of eloquent and thrilling speech, in language of singular literary grace and power of expression, and carrying with it a cumulative pathos and impressiveness that could not be described. Before she ceased to speak twilight had deepened into darkness; but the audience, the largest of the convention, was held spellbound to the very last." She began by saying she had been greatly struck with Bishop Hill's words as to agonizing in prayer for the heathen, and cherishing toward them the broken-heartedness that Christ showed for the lost in his day. It seems as if we were not realizing the fearful destitution of the world, with more than a thousand million of Christless souls.

Of the value of medical missions, Mrs. Bishop spoke very highly. There are now one hundred and sixty-nine missionaries abroad holding British medical diplomas, and nineteen of these are women. But while thanking God for what has been accomplished, she felt impressed more by the magnitude of the task and the enormous area of the unenlightened world than by what has been achieved. For four and one half years it was her fortune to travel in Asia, and to come in contact with Buddhism, Hinduism, Shintooism, and Islamism. All these systems seem to present an impenetrable wall against the advances of Christianity, though we know the wall is not

impregnable. While she could not say that she personally had seen large results from missionary effort, she had seen an enormous amount of self-denying toil on the part of those who are carrying the gospel to the heathen ; and she could not speak too highly, from the traveler's point of view, and from extensive observations in all parts of Asia, of the labors of Christian men and women in the regions where she had traveled.

"I am a convert," said Mrs. Bishop, "to missions through seeing missions, and the need for them. Some years ago I took no interest whatever in the condition of the heathen. I had heard much ridicule cast upon Christian missions, and perhaps had imbibed some of the unhallowed spirit ; but the missionaries, by their lives and character, and by the work they are doing wherever I have seen them, have produced in my mind such a change and such an enthusiasm, as I might almost express it, in favor of Christian missions, that I cannot go anywhere without speaking about them, and trying to influence others in their favor who may be as indifferent as I was before I went among heathen countries."

Mrs. Bishop went on to say that in her travel she had been greatly impressed by the exceeding dolefulness and hopelessness of the non-Christian world. As to the condition of women in Eastern countries, she had found that the life of an Oriental woman is really without hope in the world. The circumstances of their lives develop fierce passions of hatred, jealousy, and intrigue, while their better natures are stunted. Having with her a medicine chest, which she often used in the relief of various ailments, Mrs. Bishop said that women had come to her hundreds of times and asked for something to make a favorite wife look ugly or odious, or to destroy a favorite wife, or the favorite son of a favorite wife. She really thought that the position of woman in Mohammedan countries is more degraded than in the heathen lands she had visited. We may well be broken-hearted and agonize in prayer over the pitiable condition of our sisters in these non-Christian countries. All this, of course, involves the degradation of the men.

Mrs. Bishop urged those who must stay at home to do their part in furthering the work. She gravely impeached the luxurious methods of living and the expensive home surroundings that prevail now even among Christians, and called for a reversal of this state of things, so that we might have more to give to the work of God in other lands.

Our readers will be interested in the above partial report of Mrs. Bishop's eloquent speech at the Keswick conference, as we expect a paper from her on medical missions to be presented at the Woman's Congress of Missions, to be held in Chicago next October.

G. H. C.

“ONE day,” writes an Indian worker, “I saw something being carried by two men; it was slung on a pole, and wrapped around with red cloth. I took it to be a dead body, as I had seen one carried in this manner (though not in red) a few days before.

“‘What are they carrying there?’ I asked an old man, who was standing there. ‘Is it a dead body?’

“‘No, sahib,’ he said, ‘it will be a bride. A dead body would not be covered with red.’

“And so it proved to be; for when the men laid down their burden and carefully unfolded the red cloth, to my astonishment out stepped the daintiest little morsel of humanity, in the shape of a wee girl about ten years of age. She was returning after her first marriage to her parents’ house.”—*Ex.*

CHINA has often been called a most discouraging missionary field. The mass of human beings to be reached is so enormous, the progress so comparatively slow. Let us comfort ourselves with these cheering words from the *Chinese Recorder*, “Finally: mission work in China will gloriously triumph. The task to which the Church is called in China is in many respects like that accomplished in the mighty Roman Empire. In that ancient struggle Christianity was victorious. Truth triumphed in spite of mighty emperors, cunning priests, wise philosophers, cruel magistrates, pitiless soldiers, savage beasts, fierce flames, and fiendish tortures. History will repeat itself. Christian truth will triumph in China. Stubborn conservatism, stupendous national pride, intense worldliness, hoary superstition, adamant hardness of heart, besotted vice, opium smoking,—the most enchanting and enchaining sin that ever cursed a nation,—all combined under the bitterest anti-foreign prejudice the world ever saw, all this will be swept away by the tide of Christian thought that is now merely lapping the shores of the empire. This tide will rise higher and higher, for the power of God is in it. It will burst every barrier; it will sweep away every obstacle; overflow China.”

“O LET every woman who has stood with Mary the mother of Jesus and the other Marys by the cross (have we not stood there?) pray that our eyes may be opened to see the great travailing heart of the heathen world sorrowing without hope in Christ. O woman at ease in Zion, lying upon a bed of ivory chanting to the sound of the viol and anointing yourself with the chief ointments which you might pour out upon the head that was pierced with thorns for you, do not wrap about you the comforting fancy that the Christ of God will come to be a guest at your home. No! He has gone to-day, as eighteen centuries ago, to be a guest with sinners. If you would company

with the Son of God you must cast aside your garment of notions, and follow him into the very heart of heathendom, where evil spirits tear and bruise human souls; you will find him there, rebuking sin, and revealing the mighty power of God. If you lay your ear against the door of India's heart and listen, you will hear one who has gone to be a guest within, saying, 'I have not found so great faith, no, not in America.' Lift up your heads, O ye gates of human incredulity, for ye shut out the King of Glory! Your idle fancies resist the eternal verities of a covenant-keeping God."—*Woman's Work for Woman.*

We give the following appeal for workers from native friends in Erzroom, hoping it may meet the eye of some young woman, possibly a "graduate of '93," who is trying to choose a life work. We know of none that will give greater scope to heart, and hand, and brain than the needy field in Erzroom.

ERZROOM, May 13, 1893.

REV. DR. SMITH, Boston :

Dear Sir,—On the 8th of this month the pastors, licensed preachers, and delegates from the evangelical communities of Erzroom Station, met together with the missionaries of the station for the ninth time in the Annual Meeting of the Alliance (co-operative association), to consider the progress of the work of the blessed Saviour in this land. Of the many questions presented for consideration, none were more important than the question of work for women. The question of the elevation of women and her preparation for the service of the Lord, was one to which the meeting turned with both mind and heart. How great and precious has been the elevating influence of American female missionaries upon the women of our communities our hearts realize, but our pens are unable to declare. We pray that these blessed messengers of mercy and their benevolent senders may be abundantly rewarded on that day when everything will be revealed for the glory of our precious Saviour, whom we continually worship.

It was a matter of deep regret to the members of the Alliance that Erzroom station has been deprived of the blessed services of an American lady teacher. We come to plead the great necessity, and to entreat most earnestly your good offices for the obtaining for this work an experienced American lady teacher to take charge of the government of the school, as well as a matronly oversight of the girls (boarders) in the school who come to this center from the various districts to prepare for the work of spreading the gospel of the kingdom. We offer our united prayer, as if one voice, to God that your efforts may be crowned with success in this matter in the near future. We await the joyful realization of our long-deferred hope, and that only for the glory of our Saviour and the good of the women of this land.

With Christian salutations. Signed by Committee on behalf of the Erzroom Station Alliance.

W. N. CHAMBERS, *Chairman.*

M. HOVERIAN, *Secretary.*

H. AGHAJANIAN, *Treasurer.*

Mr. Chambers, in translating and forwarding this appeal, says: "Remember, it is three we want, not one. Send us at least two at the very earliest moment. We talk of closing the school, although our married ladies do all they can. This would be suicidal. Bible work throughout the field is suffering sadly. Two ladies at least, one a doctor, if possible, and at once.

CHINA.

A NORTH CHINA BETHESDA.

BY MRS. H. P. BEACH.

A FEW steps from the great Stone Road which connects Tung-cho with Peking, on the North Back Street, just beyond a curious monument,—a huge tablet set up on the back of as huge a turtle, a monument erected to the memory of a woman who sat fasting by the side of her dead husband until she starved to death,—rise the walls of the Mission Dispensary and Hospital. As we have utilized its generous courts, its airy waiting room, its convenient dispensing rooms, and comfortable wards, we all have often thanked the young ladies' societies for their noble gift.

When Mr. and Mrs. Chapin opened work at Tung-cho, nearly thirty years ago, they found the calls for medicine so constant that though neither of them had a medical education, they felt something must be done. They procured a simple handbook of medicine, and by its aid doled out doses of quinine, castor oil, and santonin until they established quite a reputation, and built up something of a medical work. They carried this on for years, with occasional help from Peking and Tientsin, until, in 1882, Dr. Marianna Holbrook came out to meet the increasing demand. A little, unpretentious room in one of the small courts was fitted up for her, but it had no facilities for developing the medical and evangelistic work she, with her strong faith and broad outlook, felt sure was a possibility. She wished a building which would attract notice in the city, and large enough to accommodate all who would come, with room to preach to, as well as treat them. So the appeal went home, and the response was quick and generous from young, enthusiastic hearts.

Ground opposite the mission premises, close to the city wall, was bought, and a dispensary with a few rooms for in-patients, put up, which has been considered a model of convenience and completeness, and been copied by other stations and missions. The Chinese carpenter added, as his contribution, four large, gilded characters over the gateway,—*Fu Ying I Yian*, the Women's and Children's Healing Court. Here Dr. Holbrook's work went on for four years. Her mother's self-sacrificing gift to the waiting room was comfortable, substantial seats; and a crowd of women, who always came ahead of time, gathered there daily and heard from the radiant-faced Bible woman or one of the missionary ladies, of the Great Physician, before the dispensing hour arrived. You who are familiar with what Dr. Holbrook accomplished, through her spicy letters to *LIFE AND LIGHT*, do not need to hear of it again in detail. You know of little children helped by means of plaster casts and other appliances unheard of among the Chinese; of women relieved of suffering in a hundred forms; of homes visited, of impressions made. Perhaps nothing has interested you more than the place in her work of her Chinese assistants, the young gate keeper and his wife. "Gate keeper" expresses very little of the duties and activities of this helper. He was a man in whom no one recognized possibilities until Dr. Holbrook found him out. He became her man Friday. He was the one who could go quickest when the call came for help in cases of opium poisoning. It was he who attended the doctor when she went to new and unknown places and made the way smooth for her. He could keep troublesome crowds away from the door and use the opportunity to talk to them of the gospel. He guarded the hospital by night and watched over it by day, and once, when several burglaries had been committed, it was he who met the thief face to face and led to his conviction. His wife, rare little woman, became even more invaluable. She was always at the doctor's side during dispensing hours, anticipating her wants, bringing her bottles and jars, and putting up prescriptions with deft fingers. Her quick mind grasped many points in the treatment of disease, and her strong character and deep religiousness made her a power among the patients. Hers is one of the natures it is a never-ceasing joy to have rescued from heathenism.

Dr. Holbrook's health was undermined by attack after attack of severe illness, and she was obliged to return home in 1887. That fall Dr. Ingram and his wife came out to us. The work called for a physician who could treat men as well as women, and as Mrs. Sheffield had studied medicine with Dr. Holbrook and could carry on the work for women under Dr. Ingram's supervision, we were glad to welcome a gentleman physician.

Almost immediately the need for an enlarged dispensary was felt. Chinese

ideas of propriety will not allow a mixed assemblage of men and women to wait in one common room for the doctor. So while the women passed on into the spacious waiting room, the men were crowded into a small room in the gateway to await their turn after the women had been attended to. It was very humiliating, and we sometimes wondered that they came at all. The appeal for another waiting room and gateway, and for increased wards, received little attention; and it was not until Dr. Ingram's devoted young wife was called up to the higher service, and a move was made among the circle of missionaries to raise money for the needed addition in memory of her, that Christians at home took it up. The hospital is complete now, and the young life is fulfilling its mission, though the personal service she longed to give is transferred to the land where neither "mourning, nor crying, nor pain" are any more.

Take a look into these "Healing Courts" some afternoon. Here is a man, hardly more than a heap of bones, lying back in a long, shallow basket, a terrible ulcer eating his life away, brought from a distant village by pitying friends. There is a warm-hearted countryman with his little heavy-eyed daughter by his side. "She never laughs now," he says with almost trembling voice, "and she used to be so full of play. It breaks my heart to see her like this." On the other side is a little group of women, chattering and lively. "What is the matter with you?" we ask. "Oh, the anger-sickness," they reply. They have indulged in fit after fit of passion,—howling, screaming, knocking their heads against the wall, flying on anyone who came near them, until nerves are shaken and digestion impaired, and they are fit subjects for the doctor as well as the missionary. Here come in two women, one sullen and pale, the other trembling and anxious. They have had a quarrel, and one of them, to spite the other, has run a long darning needle into her own breast. If she dies, there will be a lawsuit, and untold misery will come on the woman who provoked her and all of her family. The doctor has probed for that needle before, but unsuccessfully. But to-day as she takes her seat before him, there is a slight swelling over the place where the needle disappeared, and in a moment or two the pinchers clinch it and draw it out. Her opponent bursts into grateful tears, but she does nothing but snatch the needle and walk off with it, still sullen.

You will not see all that that dispensary accomplishes, however, within its walls. In the chapel on Sunday, you need to see the men and women who gather there because they first heard of heavenly healing when they came in bodily need; and here and there throughout the city, and in surrounding villages, the homes open to visits from Bible women and missionary teachers, where medicine has been the magic key. "I am praying for my husband,"

said one zealous woman who had been enabled to walk after months of lameness, "that he may get sick! Then he will have to go to the hospital for foreign medicine and will hear of the Doctrine, and find out how good it is! He will be sure to listen if he can only get sick."

It is a grand privilege for a Christian to have money invested where it brings such returns. We are only on the threshold, yet, of what medical work can do in China. We need more physicians, more hospitals, a better equipment of instruments, appliances and medicines, larger funds for helping in-patients too poor to pay for food and fuel.

May God open our hearts and purses to this need, and make us experience the full blessedness of following in the steps of him who went about, not only "teaching and preaching," but "healing all manner of disease, and all manner of sickness among the people."

THE HOSPITAL AT FOOCHOW, CHINA.

BY DR. KATE C. WOODHULL.

DEAR FRIENDS: This month I am told you are to make the tour of medical missions. So I invite you to take a peep into the Foochow Dispensary. First, you will have to knock at the door of the high wall, for every house in China must be surrounded with a stone wall. This precaution does not always protect us from the greedy thieves. On one occasion they succeeded in scaling our wall, and carrying off with them some of the hospital furniture. The first room you enter is the waiting room of the dispensary. You will notice that this room is entirely open at the end facing the court. The reception room of all Chinese houses is built in this way. In the autumn days, when it is so pleasant outdoors and so chilly within, these rooms are filled with the delicious warmth of the sunshine, and would be a delightful addition to an American home for use during a part of the year. We value the perfect ventilation thus insured for our waiting room, for many of those who come to us have a very imperfect idea of cleanliness.

You will see the patients already gathering to see Ching Hing, the native doctor, who has charge of the dispensary while I am in America. This young woman was faithful and earnest as a student, during the years she was studying with me in the hospital, and she is making herself very useful now. And you will see my sister there, improving the opportunity to tell them that they have a loving Father in heaven, and an Elder Brother who is full of compassion. And, oh, how comforting to the missionary as she looks upon this group, is the thought that Jesus died not for us only, but for those of every race who believe on his name.

You will see some sad faces here, showing that they have battled long with pain. Some of the women will tell you that they have "invited" the native doctor to see them; that they have taken his medicine once, twice, three times; that they have been to the temple and worshiped the idols,—all of no avail. If you could know what the native healer had given them you would not wonder they were not cured. And if you should see the idols you would know they could not pity or help. Then they will continue their story,—that they heard of some one who had been healed at the "hospital of the Jesus doctrine," and they have come, hoping it may be their good fortune, also. God grant that they may find relief; and, better still, that hearts may be open to receive the sweet message of salvation.

Here is a mother holding a baby moaning with pain. The child wears a string around the neck, to which is attached a little bag of red cloth. If she will allow you to open it you will find a yellow paper, on which is printed the picture of an idol and some Chinese characters. This is a charm worn as protection against bad influences or spirits. These charms are sometimes pasted upon a door, or on a bed curtain. Sometimes they are burnt and the ashes mingled with tea or hot water and drank. These ignorant people have such faith in the priests, they will do what they say, no matter how unreasonable. A woman was brought to the hospital, one day, suffering greatly. She had walked over red-hot coals with bare feet, because the priest told her the idols said if she would do so her husband would get well.

The next one who comes in is a woman whose face shows that life for her has heavy burdens. After she tells the missionary of her woes, her poverty, and her sickness, she lowers her voice and draws nearer, as if she was to divulge an awful secret, and says, "My husband takes opium," for common as is this vice, it is ever like a new horror of black darkness to the friends of the victim. They know that when this specter enters the home, peace, plenty, and happiness will little by little take their departure.

It will be strange if you do not see among those seeking relief one whose sallow face shows that she herself has acquired the opium habit. The doctor knows well how useless are all efforts to heal when the blood has become thoroughly poisoned with the powerful drug, that has caused so much misery that it has been called the "black enemy" of China. It affords such an easy way of ending life that it is a strong temptation to anyone who finds their burdens too heavy. Many times we have been called to save such cases. One of these was a young man living near the hospital. He had swallowed a large dose of opium on account of his mortification in failing to pass his literary examination. His father came in deep distress, begging us to come quickly. After hours of hard work we succeeded in saving him. But many

times all efforts are in vain. The deed is done so secretly that it is not discovered until it is too late. Nothing we have met with in heathen lands has seemed more distressing than these poor victims who have thus listened to the voice of the tempter in some sudden stress of discouragement.

But while we have been talking, a bound-footed woman has arrived in a sedan chair. Her husband has come with her, for it is not considered the proper thing for a lady herself to give an account of her disease. She must remain silent while her husband or some other friend gives all the particulars from the beginning of her sickness until the present time. A servant has also come with her. She has in her hand something with a long tube which you would hardly recognize as a pipe until it is explained to you. It is arranged to hold only a tiny pinch of tobacco, that is exhausted by two or three whiffs. The large receptacle at the bottom contains water, through which the smoke is drawn into the mouth. All the bound-footed women smoke, and wherever she goes the pipe must go with her, so addicted is she to the habit of smoking at short intervals throughout the whole day. These shut-in ones have few amusements. If you should go to a home where they can afford to have servants to cook the rice and care for the children, you would see these small-footed ladies, after a late breakfast, prepare to dress their hair and adorn themselves for the day. This is a long process, so she sits down before a table on which is a small cabinet furnished with tiny cupboards and drawers for holding her jewelry, head ornaments, combs, etc. She brushes her hair until every individual hair knows its place. The fashion of "bangs" came from China, but frizzes are held in abhorrence. When our lady has arranged her hair to her satisfaction, she paints her face white, adding a touch of red to cheeks and lips. This practice we have to fight against among our schoolgirls, for they do not at all like the dark hue Mother Nature has given them. When the toilet is made, what next? A little embroidery, card playing, and plenty of idleness. No interesting book to read, no walk through pleasant streets to visit the stores, for in China the gentlemen do all the shopping. If the ladies go out it must be in sedan chairs, and as this is rather expensive, they have only a few outings during the year. Is it any wonder that they cling to the pipe as a good friend to help them while away the weary hours?

You will imagine from what we have told you that this lady in silk attire will not be any more able to understand the gospel story than the plainly dressed servant who came with her. If our young friends could listen a few times as the missionary tries to present to these women some idea of their greatest need and the Sinner's Friend, they would think a key the most fitting emblem they could have chosen. **Patience born of love is the only key**

that can unlock their hearts, rust-bound from having been so long steeped in ignorance and superstition.

But here comes a group of women with so much loud laughter and talk that they suggest a picnic party. These are young field women who have come in from a neighboring village either to buy or sell. These seem always the happiest women we see in China. Life in the open air, and plenty of exercise, gives them buoyancy of spirits. But working day after day in the wet rice fields, and carrying heavy loads on their shoulders, develops aches and pains, for which they would fain find relief at the foreign dispensary.

Some of those who come have been patients in the hospital, and recognize my sister as an old friend. They are proud to repeat the texts and hymns they learned while with us. And sometimes her heart is made glad by hearing them say, "We do not worship idols now; we pray to the true God every day."

A clatter of feet is heard, and in come some boys from the boarding school. They are supplied with medicine for coughs, sore throats, or sore toes, as the case may be, and as quickly as possible, so they may get back when the bell rings for close of recess.

Perhaps just here you will see the little doctor listen as if something attracted her attention. It is the cry of her baby boy, who came two months ago. She is very proud of him, for in China even Christian parents give a little heartier welcome to boys than to girls.

But if you are to make the tour of the globe this month I must not detain you longer. Have you heard the good news, that the one we have been looking and praying for so long has been found? Dr. Frances E. Nuberg is appointed to Foochow, and is to go with me, as I return this fall. She is happy in the thought of consecrating the best part of her life to the good of the women of China. Will you not pray earnestly for us that together we may do a work to the honor and glory of God.

JAPAN.

THE NURSES' TRAINING SCHOOL AT KYOTO.

BY DR. JOHN C. BERRY.

It would give us all great pleasure could some of the numerous young friends, who so generously aided us in establishing our Christian Training School for Nurses, look in upon us and see us in our work; better still, to learn the results of that work as seen in the lives and labors of our graduates. It was quite a departure in foreign mission work, the training of the Christian nurse on the mission field, and making use of her as a missionary worker;

and some on the mission field even doubted the wisdom of the step. Now, however, all agree in the timeliness of the movement, and our Mission and Board are complimented for having acted with wise forethought. When, after a year of preparatory work, the Institution was formally opened, physicians and high officials spoke strong words in our favor, the Governor declaring, before an audience of over five hundred people, that this generous gift of American philanthropists would, in its future work, bestow great blessings upon the people of Japan. The usefulness and reputation of our graduates which these words foreshadowed, have, I am glad to say, been realized, the graduates not only being widely appreciated by physicians, but as Christian workers by evangelists,—the writer of a recent essay, read before the Osaka Missionary Conference, placing the trained Christian nurse among the especially efficient agencies in evangelistic work. The people, too, have appreciated the value and importance of the movement, and pupils have not been wanting to take the course of study, while the demand for graduates continues beyond our ability to meet.

Both in witnessed results and in promise for the future, therefore, our hopes and your hopes have been realized, while the Christian Training School for Nurses has become a recognized agency in the foreign mission field. In spite of frequent and unfortunate changes in the personnel of our small staff, God has blessed and prospered us, and in his name, and relying upon his strength, we cheerfully anticipate the future. For our continued success we know we shall have your best wishes, co-operation and prayer.

The present year opened with changes to record: the loss of Dr. Buckley after six years of labor, a departure which called to the railway station hundreds of friends to bid her and her husband farewell; the completion and opening of our new recitation room and dormitories, the generous gift of J. Fraser, Esq., of Toronto, father of our superintendent of nurses; the completion and occupation of our new building for the care of sick missionaries; the addition to our corps of teachers of Dr. Kodama, a medical graduate of Ann Arbor, and now professor of biology and of physiology in Doshisha University; the presence of our new medical associate, Dr. Kawamoto, a graduate of Pennsylvania University; the issuing of a hospital paper, *The Doshisha Hospital Messenger*, a paper for gratuitous distribution among our old patients, and to be devoted to hygiene, practical nursing in the home, religious instruction and hospital news; the opening of a new dispensary in the city in connection with the new work started there under the care of Dr. Gordon and of Mr. Takenouchi; and finally, the beginning of the regular training of our nurses in district work among the sick poor, while just now comes a request to make regular medical missionary visits to

villages in the south part of the province. These new features of work largely increase the labors of the staff, but we think they can be met without further increase of numbers. Dr. Saiki, a graduate of Pennsylvania University, continues his instructions in obstetrical and gynecological nursing; Dr. Hori remains, with his long experience and well-balanced work; the employees remain essentially as before; while we continue to be favored with the devoted labors of Miss Talcott, and with the efficient services of one of the best of teachers and superintendents, Miss Fraser. We are strong in our corps of workers, and, best of all, God is with us. Never has a finer spirit been witnessed among our pupils than prevails at present, and never has the Christian life of the Institution been more encouraging. The attendance at the hospital preaching service, under the care of the hospital evangelist, Mr. Shikata, continues good, while the Sabbath school for the children of the neighborhood has its usual attendance of about eighty. We were disappointed at the inability of our Board to help us toward a hospital chapel, a building so necessary to the best results of work; but it may be that God has prepared some heart to help us in our need.

INDIA.

THE NEW HOSPITAL AT MADURA.

BY DR. PAULINE ROOT.

MY DEAR LIFE AND LIGHT: In the early days of all mission work no more effectual means of coming near the people is used than the medical mission. This is now so universally recognized that it is the exception to find a mission which does not depend largely for its early success on the direct or indirect influence of the medico-evangelistic work. This is especially true in regard to reaching the women in Eastern countries. Always conservative, more often than not superstitious and suspicious, they look with distrust upon new doctrines, and with indifference or superiority at suggestions for possible improvement in their mental or social conditions; with resentment at any suggestion that their lot, as women, is a hard one. This feeling has been gradually overcome in the older missions, till now the houses of the people are, many of them, freely opened to the American and English women missionaries. In the older missions the dispensaries are, of course, thronged with patients, and the doctors are called to all houses; but the good influence of the schools for girls as well as boys, and of the colleges and theological seminaries for young men, is so widely recognized, that the influence of the medical work as an evangelizing agency is less depended upon, and so less effective than in the newer missions where no other means can compare with it for reaching the hearts of the people.

In the city of Madura the medical work is not absolutely necessary for the opening of doors, though we could name a number of prominent houses which would not now be open except for the medical work done in them. There are staunch friends of the mission who have been won over by the medical work. There is, however, a people living in the country round about Madura who come to the dispensary, and for whom hospital accommodation is especially needed. It is these people, even more than those in the city, who interest us. They are a people worth winning, a people who make loyal members of the mission when won from heathenism. It is for these women as well as those of Madura that you, my dear LIFE AND LIGHT young people, have been building the new hospital and dispensary.

Your hospital is almost finished. You will be interested to see it, for many of you have given money for it, some have named wards or contributed to support beds, and there is on hand a store of sheets and pillowcases, denim spreads, towels, and little jackets for the babies, as well as pictures for the walls, a blackboard, and money to buy a baby organ for the waiting room. This, then, is your hospital. Not like any building you've ever seen, is it?

It lies between the old dispensary and what is called "the young ladies' house," of which you catch a glimpse as you look through the pillars at the right in the picture. It is quite a large building, and will be considered in Madura as one of the very nice buildings,—*Pucka*, the English residents will say of it. The building and the wall in front of it are built of brick,—not the smooth, fine bricks such as are made in this country, but a coarse, porous brick that breaks easily. So easily, that a gentleman visiting Madura inquired why we used "old bricks" for building. This does not matter, as the bricks do not show in the finished building, being covered with a thick layer of *chunam*, as the plaster in India is called. This *chunam* is usually made smooth, and is then whitened. The pillars which you see on the lower veranda are of stone, while the upper veranda supports and trimmings are of wood. These verandas are necessary to comfort in India—the wider the better—to protect the rooms from the direct or reflected glare of the sun.

The dispensary part of the building is all down stairs. A hall passes through the center of the building, and the stairs pass up at the right. At the left, as one enters, is the waiting room,—a good-sized room, well lighted by three windows. It will be well aired, also, for as you may notice there are no glass windows, but simply wooden shutters. The floor will be of cement, without mats, for the high caste people object to sit upon mats that low caste people also sit upon. We plan, however, to have a few benches, so that those that wish may sit upon the benches, and others who prefer—as most women do—may sit upon the floor. On the walls there will be the

pretty pictures given by some of the young people, and in the center of one side the portable blackboard and the baby organ. This room will be as attractive as we can make it, and one or two of the medical Bible women, or Miss Minnie Root and our good Annal, will meet the women who come for medicine. There every one who comes in will learn of a God of love; will learn, too, of the Great Physician, and of him who makes all burdens light, and who comforts all who are afflicted. Poor sad souls! If ever people needed comfort, these are they, for they have hard, barren lives.



OLD DISPENSARY, MADURA.

They will come in here, a motley crowd; the poor and lepers in filthy rags, the lame, the blind, the deaf and dumb, and those grievously tormented by the Evil One. By race, Hindu, Mohammedan, Eurasian, and European; socially, the proud Brahmin and the despised outcasts, the one in purple, scarlet, and gold, the other in coarse cotton and brass. They will come in one by one, or in little companies. Little brown babies with thin little bodies, or swollen with disease, will crawl about the room, happy usually,

but if very ill crying quite like western babies. And there Miss Minnie Root and Annal, and sometimes, perhaps, Miss Swift with members of her training school, will come to preach and teach. The blackboard will be in daily use, and the pictures will call forth questions that will make opportunities for seed-sowing. This waiting room will have one especial advantage which the old waiting room had not. It will be much more private, being across the hall from the consulting room, and the workers in both rooms will be much less disturbed by constant coming and going than has been possible up



NEW HOSPITAL, MADURA.

to this time. The advantage of this, all who have had anything to do with either mission or medical work, will appreciate at once. Across the hall is the consulting room, where the patients' names will be recorded, and where they will receive their prescriptions. Out of this room, where the last window to the right is seen in the picture, is the operating room. This is convenient to the surgical ward, which is just back of this, looking toward the doctor's study in the "young ladies' house."

Passing back once more into the hall, we find on the left, behind the waiting room, a room where there will be shelves for medicines, and a table for

dispensing them. Passing into the upper part of the building, we find the whole of the floor partitioned off into hospital wards, one of which will be reserved for the children. We think it will be an education for the women and children to come here from their close, poorly ventilated, and smoky mud houses to this large, clean, airy building. From lying on mud floors, they will find a clean floor with a mat for a bed, or a good bed with fresh bedding. It will be a quiet place, and as they rest and grow strong there will be daily opportunities for talks between missionaries and patients. They appreciate the kindness that takes them when they are miserable, sick, and unattractive, and makes them clean and comfortable, and shows no feeling that they are "unclean." They get little petting in their families when they are ill. They may give us credit for doing this thing to "lay up merit" for ourselves, but, as a rule, they appreciate that they are our debtors, and as such they wish to make some return. The more conservative, not wishing to hear of Jesus, may try to wipe out the obligation by presenting us with personal gifts; the rich with jewels or money, the poor with sugar, limes, or garlands. In the Eastern countries they are a formally polite people. If they see that the only favor you ask is that they listen fairly to your statement of what you believe the true faith, they will, as a rule, listen politely and more or less intelligently.

It would amaze you to know, if you could take it in, how very little some of the poor, ignorant cooly women can understand. But it would amaze you more, for that you could understand, to see one of these women after a day's weary work carrying bricks or stone, sitting in her little mud hut at night, with no light but a smoking oil lamp, poring over the few words which she has learned to read in God's dear Book. How is it brought about? How can weak mortals who, in proportion to their light, "do not compare" with their (?) converts, bring about such zeal and faithfulness as this? It is of the Lord, of course. But what human means does he use?

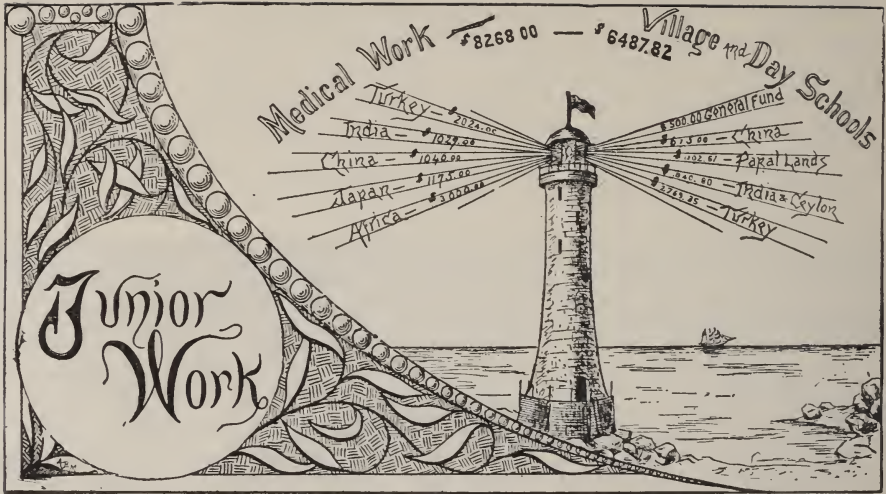
The women come to the dispensary. They do not care to see any one except the doctor. It is medical or surgical aid which they want. This they receive, with a few words, pleasant and smiling if the doctor is not all tired out. But besides this they hear the reading and the explanation of the pictures, and they hear other women just like themselves reading. When their turn comes they receive a cordial welcome from the lady,—Miss Minnie Root,—and as this hour is their hour she has plenty of time to talk to her. She is led on to tell about her family and village, and as the days go by and she becomes more at home and confident about her own sorrow of heart,—for Indian hearts have their sorrows,—she begins to be attached to "the lady." She, too, wishes to learn to read; she, too, has found

that the sorrows are lighter when she trusts Jesus, and so she begs Miss Minnie to come to her village to teach her people of this new way. Once there she is a little shy; but she is hostess now, and she brings out her betel leaf and milk, with sugar, looking at the lady with happy hospitality as she stirs the sugar with her smoky fingers. And then she calls in her neighbors and proudly introduces them to the "Great Missy Ammal." These in turn invite her to their houses, and the work is well begun. It is but a question of time now before Miss Minnie will have a school and a Sunday school in



YOUNG LADIES' HOME, MADURA.

that village. You see, such a visit is not a simple "social function." Each new friend she makes means new responsibilities. Will you not continue your interest in the hospital by helping to share these new responsibilities that crowd on us so rapidly? In January, 1890, Miss Minnie had but two Bible women working for the little band that came to the dispensary. Now she has nearly twenty working there and in the villages from which the people come.



— To give light to them that sit in darkness Luke 1:79 —

FOR CHILDREN'S MEETINGS—SCHOOLS IN INDIA AND CEYLON.

BY LOUISE ORDWAY TEAD.

LET several children give facts about the country, people, and customs.

India is shaped something like a triangle. Ceylon is an island south of it, which the poets call "a pearl upon the brow of India," and the Chinese, "the Island of the Jewels."

There are more people in India than in all North America. Dates, pomegranates, oranges, pineapples, and many fruits grow in India; and elephants, tigers, monkeys, porcupines, and many other animals are found there. Most of the people have dark eyes, hair, and skin. Their garments consist of a long cloth wound about the body. The men's garments are arranged to look like a pair of trousers with one leg, the women's look like a skirt. The people are divided into many classes called castes, and different castes will not touch those of other castes. The boys and girls wear very little clothing. The girls are married early, and if the husband dies the poor little girl widow has a hard life. (For good description of life of children in India, see Dr. Root's letters in *Mission Dayspring*, June and July, 1889. Also see July, 1886.) Many people in India worship the god Buddha. There are many

sad and cruel things about their belief. The first missionaries sent out from America went to India. Their names were Mr. and Mrs. Nott, Mr. Hall, and Mr. and Mrs. Newell.

The special theme being schools, the greater part of the meeting should be devoted to this.

India has many beautiful and costly temples, studded with rare and exquisite jewels. There is, however, a far more beautiful and lasting temple rising in India; its stones are laid with care, and the rarest of earth's jewels adorn it. This is God's temple. Schools and churches are its stones, believing men, women, and children are the precious jewels. In Bombay some of these stones are laid. This was the first mission station of India,—its Plymouth. For article on school in Bombay see *Mission Dayspring*, April, 1888. Also see *LIFE AND LIGHT*, November, 1890.

Not far from Bombay is Ahmednagar, the center of the Marathi Mission, which contains eleven million of people. There are one hundred and thirty-one schools of our Board there. The village schools are doing much good. *LIFE AND LIGHT*, November, 1890; *Mission Dayspring*, October, 1888.

The Madura district is at the southern point of India. There are one hundred and seventy-six stones of the temple of God in this district, and over six thousand children who are jewels, making it bright and sparkling. *LIFE AND LIGHT*, July, 1890; also June, 1889. *Mission Dayspring*, October, 1887; November, 1887; November, 1888.

Across the water from India, in "the Island of the Jewels," there are over eight thousand children, of whom we should pray it may be said, "They shall be Mine in that day when I make up my jewels." *LIFE AND LIGHT*, April, 1891; *Mission Dayspring*, February, 1887.

The little leaflet, "Village Schools, No. 2" (price 2 cents), contains valuable information. The Historical Sketch of Missions in India and Ceylon, by Rev. S. C. Bartlett, furnishes many facts.

It will add interest to show pictures of a few of the temples of India. Then draw on the blackboard some stones forming the sides of a building; dots of various colored chalks may stand for the jewels. Write on or over the stones the names of the three stations of the Board, and the figures which represent the schools and those under instruction. This appeal to the eye will be remembered far better than a mere repetition of the numbers.

The figures are as follows: Marathi,—schools, 131, scholars, 3,574; Madura,—schools, 176, scholars, 6,410; Ceylon,—schools, 140, scholars, 8,840.

Our Work at Home.

LEAVES FROM OUR BRANCHES.

Worcester County Branch.—The quarterly meetings of the Branch, held in March at Uxbridge and in June at Barre, though not largely attended, were full of interest to those privileged to be present. At Uxbridge, Mrs. Holbrook, of Mapumulo, captivated all hearts, and won them to greater love for the workers and the work in South Africa. At the meeting at Barre, Miss D. T. M. Root, by a narration of her own experiences, enlisted greater interest in the school work in Madura. The cordial reception and bountiful hospitality extended by these auxiliaries, while it unites them more closely to the Branch, will, we are sure, by reflex influence, return upon them in blessing. The general interest in foreign missions is well maintained in the Branch, as shown by reports from the auxiliaries, while in some cases the interest has been increased by new methods. That which seems to be gaining in general favor, is the plan of having a committee appointed at each meeting to arrange subject and programme for the following meeting, and when this is done, “with painstaking care and effort,” it is followed with most happy results. The plan of questions upon the subject of the meeting, with answers written, and distributed among the members, the questions being numbered and arranged upon the programme for use by the leader, and sometimes interspersed with remarks, suggestions, or song, has been found very interesting and helpful. One auxiliary attributes “steady increase of interest to the use of the Prayer Calendar.” Another has “held eleven meetings during the year, and not one dull or uninteresting. The numbers in attendance have outgrown the place of meeting.” This increase has been obtained by use of the “Rules for Good Missionary Meetings,” as given in LIFE AND LIGHT, in 1891.

The secretary of an auxiliary which, at the close of 1890, was at such a low ebb that one of its most zealous workers was so discouraged as to suggest disbanding, now writes: “In 1891 the society consisted of fourteen members; in 1892 the membership doubled, and we are becoming more aiding, assisting, helpful, in short, more auxiliary, a term that a go-as-you-please missionary society stands small chance to merit. We aim to secure every woman’s name for our auxiliary that is upon the church roll at no distant day. The dear sister who was so down-hearted two years ago has gained six new

members, and several others have become responsible for one, two, three, or more. At the next quarterly meeting of the Branch we hope to report all secured,—not one missing.”

It is pleasant to record the following from another secretary: “Our auxiliary has sustained great loss in the removal of our pastor’s wife from the city. She was always so ready with valuable suggestions, and was so enthusiastic on the subject of foreign missions that no one could come in contact with her without being influenced to greater interest in the cause.”

The meeting at Barre was deprived of the genial presence of our beloved president, on account of sickness in her family. Fervent prayers were offered in her behalf for sustaining grace and healing mercies. Mrs. Brooks, one of the vice presidents, very ably and acceptably conducted the exercises. The resignation of two loved and faithful officers was most regretfully accepted by the Branch, which by its committee presented the following resolutions:—

WHEREAS our Father, by a sudden stroke, has desolated the home and heart of our dear sister, Mrs. C. S. Newton, and rendered necessary her removal from us, we hereby assure her of our heartfelt sympathy in her great sorrow, and our grateful appreciation of her long and acceptable service as District Secretary of the Branch and in later years as its faithful and efficient Treasurer. Her wise counsel, her cheerful, hopeful spirit, were always a stimulus to greater effort, the loss of which will be deeply felt by the Executive Committee of the Branch.

WHEREAS it has pleased the Lord to call our beloved Vice President, Mrs. Rev. D. O. Mears to another part of his vineyard, we hereby tender to her our sincere regrets that we must lose her earnest, hearty, and most efficient service. While we mourn our loss, we rejoice that Mrs. Mears is not lost to the work, and we congratulate our Presbyterian sisters that they have gained such a devoted lover of foreign missions. That God may bless them both is our prayer.

A SPECIAL meeting of the Woman’s Board of Missions will be held in High Street Church, Portland, on Wednesday and Thursday, Nov. 8–9, 1893. According to a vote at the annual meeting, in January, that meeting will be held as an experiment to help in the decision as to whether it may be best to change the time of the annual meeting of the Board. It will be in all respects like an annual meeting, with the exception of certain legal action which must be taken at the usual time according to the constitution. The delegates’ session will be held on Tuesday, November 7th, as usual. The ladies of Portland will be happy to entertain all regularly accredited Branch delegates and missionaries during the meeting. All such desiring entertainment are requested to send their names before October 9th to Miss C. M. Dow, 714 Congress Street, Portland.

To any besides delegates who may desire to secure board, suitable places at reasonable prices will be recommended on application to the address given on the preceding page.

TOPICS FOR AUXILIARY MEETINGS.

September.—Schools of the Board in India and Ceylon. See LIFE AND LIGHT for August.

October.—The Medical Work of the Board.

November.—Thank-offering Meetings.

December.—Christmas Observances on Mission Ground.

1894.

January.—New Openings for Missionary Work among Women.

February.—Schools of the Board in China and Japan.

March.—Young Ladies' Work at Home and Abroad.

April.—Easter Service.

May.—Schools of the Board in Micronesia and Papal Lands.

June.—Temperance Work in Mission Lands.

THE MEDICAL WORK OF THE BOARD.

TOPIC FOR OCTOBER.

1. Its need.
2. Dispensary at Tung-cho, North China.
3. Hospital at Foochow.
4. Training School for Nurses, Kyoto, Japan.
5. Hospital in Madura.

The need of medical work is shown in almost every letter or article on this special department. Material may be gleaned from the references on the different dispensaries given below.

For dispensary at Tung-cho, see LIFE AND LIGHT for April, 1883, January and March, 1885, February and June, 1886, November, 1887, June, 1888; also a leaflet, price 3 cents. See Mrs. Beach's article, on page 412. For hospital at Foochow, see LIFE AND LIGHT for October and November, 1886, December, 1889, February, 1891, January, 1892, and Dr. Woodhull's article, on page 415. Training schools for nurses, Kyoto, see LIFE AND LIGHT for October, 1885, May and September, 1886, June and September, 1887, April and October, 1888, October, 1891, and article on page 418. Hospital at Madura, see LIFE AND LIGHT for July, 1887, March, 1888, May, 1891, and page 420. The monthly leaflet for October will contain an account of our present force of medical workers.

WOMAN'S BOARD OF MISSIONS.

Receipts from June 18 to July 18, 1893.

MISS ELLEN CARRUTH, Treasurer.

MAINE.

<i>Belfast</i> .—Mrs. Mary E. Cutter, 5, Miss Carrie M. Cutter, 4,	9 00
<i>Castine</i> .—Desert Palm Society,	40 00
<i>Deer Isle Village</i> .—Mrs. Mary Radford Bradley,	30 00
<i>Maine Branch</i> .—Mrs. Woodbury S. Dana, Treas. Portland, High St. Ch., M. C., add'l, 2.13; Washington Co. Conf. (Prayer Meeting contri.), 2.75; Yarmouth, First Ch., Aux., A Church Member, 1; Biddeford, Second Cong. Ch., Y. P. S. C. E., 6.26; Farmington, Old South Ch., 35.35; Bethel, A Friend, 31; Augusta, Aux., An Extra Offering, 25; Portland, Seaman's Bethel Ch., Y. P. S. C. E., Extra-Two-Cents-a-Week Fund, 15; Limerick, Ladies of Cong. Ch. (of wh. 10 in memory of Mrs. Elizabeth H. Perry), 22,	140 49
Total,	219 49

NEW HAMPSHIRE.

<i>New Hampshire Branch</i> .—Miss A. E. McIntire, Treas. Bath, Friends, 6.35; Chester, Christmas Roses, 6; Exeter, Aux., 10; Greenland, Aux., 24.25; Keene, First Cong. Ch., Light Bearers, 50; Manchester, First Ch., Aux., 45; Nashua, Aux., 29, A Friend, 15, A Friend, 9.20; Portsmouth, Rogers Circle, 40; Salmon Falls, Aux., 14; Somersworth, Grains of Mustard Seed, 5; Milford, Aux. (of wh. 50 const. L. M's Mrs. Harriet L. Cleaves and Mrs. Eliza A. Burns), 90; West Lebanon, Aux., 12.65; Concord, Aux., 33.60, South Ch., King's Daughters, 15,	405 05
<i>Somersworth</i> .—First Cong. Ch.,	9 08
Total,	414 13

VERMONT.

<i>Groton</i> .—Mrs. A. B. Taft, to const. self L. M.,	119 50
<i>Morrisville</i> .—Cong. Ch., United Workers,	5 00
<i>Putney</i> .—Mrs. A. S. Taft,	10 00
<i>Vermont Branch</i> .—Mrs. T. M. Howard, Treas. Berlin, 2.20; Bridgewater, 3; Chelsea, 10; Corinth, East, 5; Cambridgeport, 1; Derby, 2; Fairfield, 2.75; Irasburgh, S. S., 5; Lunenburg, 1; New Haven, S. S., 5, Y. P. S. C. E., 5; Peru, 10.85; Royalton, South, 2.55; Saxton's River, 5; Westminster, West, 2.27; Weston, 1.50; Bellows Falls, S. S., 10, Y. P. S. C. E., 13; Bennington, Mrs. G. A. Harman, 10; Berkshire, East, Aux., 7; Brattleboro, West, M. C., 5; Hartford, Aux., 24 50; Norwich, Aux., 11; Royalton, South, Mrs. Susan H. Jones, 30; Springfield, Y. P. S. C. E., 5; St. Johnsbury, North Ch., Aux., 35, South Ch., Aux., 24, Young Ladies' Miss. Soc., 45; Williamstown, Aux., 3, Mission Band, 4; Windsor, Junior Endeavorers, 20,	300 12
Total,	434 62

MASSACHUSETTS.

<i>Andover and Woburn Branch</i> .—Mrs. C. E. Swett, Treas. Billerica, Aux., 20; Winchester, Mission Union, 15; West Medford, Aux., 34; Maplewood, Maple Bees, 5; Andover, Abbot Academy, 80; Lexington, Aux., 39; Bedford, United Workers, 25; East Billerica, A Friend, 25; Lawrence, Trinity Ch., Aux., 38.35,	281 35
<i>Attleboro Falls</i> .—A Friend,	10 00
<i>Barnstable Branch</i> .—Miss Amelia Snow, Treas. Waquoit, Aux., 14; Hyannis, Mrs. Rebecca J. Bearse, 2, Miss Rosie C. Bearse, 1,	17 00
<i>Berkshire Branch</i> .—Mrs. C. E. West, Treas. Canaan Four Corners, Fetna Circle, 20; Dalton, Penny Gatherers, 40; Hinsdale, Aux., 52.86; Housatonic, Aux., 23.16; Mill River, Aux., 23.50; New Lebanon, Aux., 18.89; Cheerful Workers, 5; Peru, Aux., 18.19; Pittsfield, First Ch., Aux., 18.60, Memorial, 55, South Ch., Aux., 66.27; Sheffield, Aux., 27.25,	368 72
<i>Enfield</i> .—Mrs. S. H. Thurston,	5 00
<i>Essex North Branch</i> .—Mrs. W. L. Kimball, Treas. Bradford, Academy, 5.78; Newburyport, Aux., 80, Campbell M. B., 20, Cradle Roll Department, 6; Haverhill, North Ch., Aux., 13.20,	124 98
<i>Everett</i> .—First Cong. Ch.,	22 01
<i>Franklin Co. Branch</i> .—Miss L. A. Sparhawk, Treas. South Deerfield, Aux.,	12 00
<i>Hampshire Co. Branch</i> .—Miss H. J. Kneeland, Treas. North Amherst, Aux., 26; South Hadley, Aux., const. L. M. Mrs. F. A. Gaylord, 25; Plainfield, Aux., 5; Worthington, Aux., 5; Westhampton, Aux., 30,	91 00
<i>Ipswich</i> .—First Ch.,	5 00
<i>Longmeadow</i> .—Y. P. S. C. E.,	8 00
<i>Middlesex Branch</i> .—Mrs. E. H. Bigelow, Treas. Holliston, Jun. Aux., 26.50, Open Hand Soc'y, 38.06; Natick, Aux., 25,	89 56
<i>Norfolk and Pilgrim Branch</i> .—Mrs. Wilson Tirrell, Jr., Treas. Kingston, Aux., 10.85; Braintree, Aux., 4.70; Bridgewater, Aux., 37.26; Colhasset, Aux., 44,	96 81
<i>Northampton</i> .—Smith College Miss'y Soc'y,	45 00
<i>North Middlesex Branch</i> .—Mrs. A. R. Wheeler, Treas. Harvard, Y. P. S. C. E., 15; Roxboro, Aux., 13.20,	28 20
<i>Springfield Branch</i> .—Miss H. T. Buckingham, Treas. Holyoke, First Ch., Aux., 49, Second Ch., Grace Chapel, Jun. Y. P. S. C. E., 25 cts.; Monson, Aux., 12; Springfield, First Ch., Aux., 75, Park Ch., Aux., 119; Westfield, First Ch., Aux., balance of Thank Offering, 10,	256 25
<i>Suffolk Branch</i> .—Miss Myra B. Child, Treas. Mrs. J. A. Copp, 10; Allston, Cong. Ch., Aux., 68.47; Arlington, Aux., 7, Y. L. Soc'y, 25; Auburndale, Aux., 10.73, Y. L. M. C., 35, Jun. Y. P. S. C. E., 10, Shawmut Ch., Aux., 27.50, Miss M. R. Bishop, 20, Park St. Ch., Y. L. Aux., 40; Brookline, Harvard Ch., Aux., 45.57; Cambridge, Shepard Guild, First Ch.,	

15; Charlestown, First Ch., Aux., 30.25, First Parish, Y. P. S. C. E., 5; Chelsea, First Ch., Aux., Lenten Offering, 13.69, Central Ch., Pilgrim Band, 23; Dorchester, Second Ch., Aux., 143.62, Harvard Ch., Jun. Aux., 40; Hyde Park, Aux., 6.50; Jamaica Plain, Aux., 70.50; Newton, Aux., 125, Y. L. Aux., Elliot Ch., 35, Mrs. S. L. B. Speare, 50 cts.; Newton Highlands, S. E., 50; Newton Centre, First Ch., 3.25, Loving Circle of King's Daughters, 1; Newtonville, Central Ch., Woman's Aux., 125, Cradle Roll, 20.65; Norwood, Aux., 55; Somerville, Broadway Ch., Aux., 10; South Boston, Y. P. S. C. E., Two-Cents-a-Week, 7.37, 1,079 60	
<i>Williamsburg.</i> —Cong. Ch., 15 00	
<i>Worcester Co. Branch.</i> —Mrs. C. L. Sumner, Treas. Royalston, Mrs. H. T. Nutting, 20.25; Barre, Branch Quarterly Meeting, 10.05; Millbury, Second Cong. Ch., Aux., 103; Worcester, Piedmont Busy Bees, 14.48; Southbridge, Independent Circle, 10; Winchendon, North Cong. Ch., Aux., Thank Offering, 32; Southbridge, Aux., 42; Webster, Cong. Ch., Y. P. S. C. E., 3.55, 235 33	
Total,	2,790 81
RHODE ISLAND.	
<i>Providence.</i> —Friends, 5 00	
Total,	5 00
CONNECTICUT.	
<i>Eastern Conn. Branch.</i> —Miss M. I. Lockwood, Treas. A Friend, 25; Griswold, Pachang Acorns, M. C., 3.72; New London, Second Ch., Aux., 5; North Stonington, Aux., 25.75; Pomfret, Aux., 60; Danielsonville, Aux., 19.53, 139 00	
<i>Hartford Branch.</i> —Mrs. M. Bradford Scott, Treas. Bristol, Aux., 28; Burnside, Long Hill Aux., 22; Hartford, Asylum Hill Ch., A Friend, 4, First Ch., M. C., 30; East Windsor, Aux., 30; Suffield, Y. L. M. C., 12.50; South Windsor, M. C., 15; Windsor Locks, Aux., 50, 191 50	
<i>New Haven Branch.</i> —Miss Julia Twining, Treas. Adana, Turkey, 5; Cromwell, Aux., 1.50; Danbury, Second Ch., Aux., 20; East Haddam, Aux., 12; Essex, Aux., 27.65; Goshen, Aux., 23; Harwinton, Aux., 13; Killingworth, Aux., 30 cts.; Middletown, First Ch., Aux., 2.65; Naugatuck, Aux., 5; New Haven, Centre Ch., Aux., 554.58, United Ch., Aux., 135.35, Yale College Aux., 7; Northfield, Aux., 2; Ridgefield, Aux., 21.75; Stamford, Aux., 31; Thomaston, Aux., 53; Washington, Aux., 50 cts.; West Haven, Aux., 25; Westville, Aux., 20; Wilton, Aux., 1.10; Winsted, Aux., 105; Naugatuck, Mission Circles, 20; New Haven, United Ch., Y. L. M. C., 65; Northfield, S. W., 1.41; Societies of Christian Endeavor, East Haven, 61.83; Middletown, South Ch., Junior, 10; New Haven, Davenport Ch., 13.75, Humphrey St. Ch., 64.50; North Haven, 20.22; Waterbury, Second Ch., 50. Sunday Schools: Bridgeport, Second Ch., 5; Brookfield, 15.05; Chester, 5; Derby, 5; Easton, 5; Ivoryton, 25; Kent, North District, 5;	
Meriden, Centre Ch., 6; Middletown, First Ch., 15; New Haven, Centre Ch., 20, English Hall, 5; Fair Haven, Second Ch., 50 cts., United Ch., 25; Orange, 17; Redding, 5; Saybrook, 11.70; Southport, 30; Stratford, 25; Westchester, 5. Cradle Roll: Bethel, 10; Bridgeport, North Ch., 10, South Ch., 14.70, Olivet Ch., 4; Cobalt, 1.50; East Hampton, 2; Middletown, First Ch., 2.60; New Haven, Second Ch., 11.62, Davenport Ch., 3.80, Grand Ave. Ch., 6.85, United Ch., 5.30; Stratford, 4; Woodbury, North Ch., 1.60, C. M. G., 4, Mrs. Cady's School Mite Box, 7.68; Miss Scofield's School, Springdale, 1; Winsted, Second Ch., M. B. Fund, 30, 1,723 99	
Total,	2,054 49
NEW YORK.	
<i>Baiting Hollow.</i> —Mrs. Wm. E. Newton, 10 00	
<i>Morrisville.</i> —Mrs. Lucy A. Dana, 2 00	
<i>New York State Branch.</i> —Miss Clara A. Holmes, Treas. Bristol, Centre Aux., 8.50; Brooklyn, Tompkins Ave. Ch., Aux., 125; Little Valley, Aux., 5; New York, Pilgrim Ch., Aux., 15; Norwich, Aux., 6.25; Syracuse, Geddes Ch., Willing Workers, 15, 174 75	
<i>Poughkeepsie.</i> —In memory of a dear mother, whose almost last words were, "Do not forget my beloved Bailleudu Mission in Africa," 5 00	
Total,	191 75
NEW JERSEY.	
<i>May's Landing.</i> —Mrs. S. T. Lum, 4 40	
Total,	4 40
PHILADELPHIA BRANCH.	
Miss Emma Flavell, Treas. D. C., Washington, Aux. (of wh. 25 const. L. M. Mrs. W. R. Hooper), 34.25. N. J., Jersey City, Aux., 19.74; Orange Valley, Aux., 16; Bradshaw, Mission Bankers of Jun. Y. P. S. C. E., 40.72, Infant Class, 60; Westfield, Aux., 60.15. Pa., Germantown, Neesima Guild, 10; Philadelphia, Margaret Shippen and Daniel Rodman Goodwin, 2, 242 86	
Total,	242 86
GEORGIA.	
<i>Atlanta.</i> —Girls' Y. P. S. C. E. of Atlanta University, 4 16	
Total,	4 16
FOREIGN LANDS.	
<i>England.</i> —Cligswell, Miss S. L. Ropes, 25 00	
<i>Turkey.</i> —Aintab, Mite Givers of Aintab Seminary, 2 00	
Total,	27 00
General Funds, 388 71	
Leaflets, 17 56	
Total,	\$6,406 27
Miss HARRIET W. MAY, Ass't Treas.	



SEVENTEENTH ANNUAL REPORT DOSHISHA GIRLS'
SCHOOL, KYOTO, JAPAN.

THE growing sentiment among our patrons that the course of study was too long for those girls who do not intend to become teachers led to the adoption of a new course in the spring of 1892, which yields to this demand by cutting down the old preparatory and regular courses each one year; but by the addition of three post-graduate courses of two years each, the real standard of the school is not practically lowered. That an actual need for these changes existed is proved by the fact that ten of the girls graduating in June, with six graduates from other schools, are now taking this post-graduate work. To bring the school into closer relations with the common school system, graduates from the higher common school (Koto Sho Gakko) are received into the preparatory without examination. Owing to sickness among the teachers, and other causes, the work in the department has not been as satisfactory this year as we hope it will be in the future. One of the greatest needs of the school is a strong Japanese teacher to take responsible charge of this department, as the habits of study here formed have so important an influence on the pupils' after life.

The work in the post-graduate and regular courses has been greatly strengthened by help from professors in the Doshisha. The Bible classes are specially fortunate in being taught by the professors, and the science students have been greatly benefited by the use of the laboratory, museum, and apparatus of the Harris school. The sciences are now taught entirely in Japanese. English is taught simply as a language, and not as a medium of imparting knowledge. Instruction in vocal music according to the tonic sol-fa system has been given to all the classes weekly. The Japanese Koto has been introduced, and organ instruction has been given to sixty-four pupils during the year. The following quotation, from a letter written by one of the graduates, shows the value of the music to our general evangelistic work: "I thank God that I learned to play the organ even a little, so I can help the

church. People will come to hear the organ when they would not come to church were there no music. Then they hear the sermon and are brought to Christ."

The commencement exercises, in June, 1892, were unusually interesting. Two classes were graduated, that the new course might go into effect in September, and the twenty-four graduates were young women of unusual promise. Ten, as has been stated, returned to school to take up post-graduate work, and four of these have taken a responsible part of the work of the dormitories, to the manifest benefit of the school. Three have married; one is doing excellent service as head teacher in the Kyoai-Jogakko at Maebashi; one in the Earthquake Orphanage at Nagoya has given herself in a remarkable degree to definite evangelistic work; one is teaching in the common school of this city, and is an earnest and efficient teacher; four are studying sewing and domestic economy in their homes, preparatory to marriage, and are active in Christian work; one is in school in Tokyo; two, one in the Doshisha Hospital and one in the W. C. T. U. Hospital in Chicago, are being trained as nurses. We feel specially gratified to have these girls take up this work of nursing, as it will, perhaps, open the way for other educated women to follow. One, a woman whose husband allowed her to spend four years in the school, has been very successful in helping her husband in his active political and social duties, and has acted as organist in the church in her city.

Much enthusiasm has been awakened by the establishing of a "Neesima Memorial Library." We have greatly felt the need of a good working library, and are delighted that this idea has been so well received. Mr. Matsuro, the principal of the school, presents the following open letter on this subject: "Having felt that a special course and a good library should go hand in hand at the Doshisha Girls' School, we last fall established the 'Dr. Neesima Memorial Library.' Since the idea was first started there have been many contributions of books from the Japanese,—both Christian and non-Christian. We have received over three hundred volumes. So specially are our graduates and girls interested that they have raised more than one hundred *yen* toward it. The graduates of last year have earned more than twelve dollars by their own handiwork. Those of this year are contributing a complete Japanese history, consisting of one hundred volumes. It is a surprise to us that so many friends outside of the school have shown so great a sympathy and interest in our plan; and, with the hope of enlarging its usefulness, we intend to appoint a committee to answer any questions (by the help of the books) asked us by any Japanese ladies entirely outside of the school. If the friends of education for women continue their liberal

contributions of books, we hope to have a library that will do much to raise the general work of the school.

“The books are nearly all Japanese, and we greatly feel the need of dictionaries, encyclopedias, scientific and other English books. They would be of the greatest benefit, not only to the students in the school, but to the teachers and graduates; and for this reason we send this appeal to our friends in America, hoping and praying that we may receive a hearty response. The following list includes the names of a few of the books that would be especially acceptable,—perhaps not more acceptable than many others: Dictionary of Greek and Roman Biography and Mythology (London, John Murray); Dictionary of Religion (Cassell & Co.); Breton's Dictionary (London, Ward Locke & Tyler); Hayden's Dictionary of Dates (Harper); Parke Goodwin's Encyclopedia of Biography (Putnam & Sons); Bartlett's Familiar Quotations (Boston, Little, Brown & Co.); Brewer's Handbook of Allusions, References, etc. (London, Chatto & Windus); Dr. Brewer's Historic Note Book (Lippincott & Co.); Brewer's Dictionary of Phrase and Fable (Cassell & Co.); Foster's New Cyclopaedia of Prose Illustration (Crowell & Co.); Historical Reference Book (Appleton & Co.); Dictionary of English Literature (Cassell & Co.); Pronouncing Gazetteer and Geographical Dictionary of the World (Lippincott & Co.); Young's Bible Concordance, Smith's Dictionary of the Bible, Adam's Dictionary of English Literature, Dictionary of Anecdote, Beaton's Illustrated Encyclopedia of Universal Information, Beaton's Classical Dictionary, Cates' Dictionary of General Biography, Chambers' Encyclopedia, Edwards' Words, Facts, and Fables, Encyclopedia of Education, by Kiddle; Lempuere's Classical Dictionary, Richardson's Dictionary, Graham's English Synonyms, Kiddle & Schenn; Dictionary of Education and Instruction. In addition to these, we should find such use for anything in the line of literature and fiction, and specially such authors as Miss Alcott, ‘Pansy,’ Taylor, and many others whose works are an inspiration to the young of all lands.”

The students' Sabbath school has been unusually successful, and has been attended not only by the boarding pupils, but by many day pupils and former students. Much interest in the study of the Old Testament has been aroused by the careful work that has been done along biographical lines. The penny contributions of this Sabbath school for the year ending June, 1892, amounted to more than nine yen; and by the advice of the president of the Home Missionary Society, one of the graduates was sent to Nagoya, where she did excellent service in the church. Including this Sabbath-school money, the girls have contributed above eighty yen to church, home missionary, and other calls,—a large sum to give out of their poverty. The Sab-

bath school which the girls carry on for the poor children of the neighborhood has had an attendance ranging from forty to one hundred and twenty. During the summer vacation the work was most successfully carried on by the schoolgirls living in Kyoto, under the direction of a former teacher of this school, Miss Wahayama, of the Glory Kindergarten. The girls have tried to reach the parents of these children by visiting them in their homes. The day school, begun last year by Mrs. Kozaki and Mrs. Yusa for these children, has had an increased attendance. In addition to this Sabbath-school work, nine of the girls are teaching in four Sabbath schools in the city; so that all the Christian girls in the higher classes are directly engaged in evangelistic work. In the regular course there are but eight girls who have not been baptized, and all but two of these are seriously considering the question of baptism in June. Among the twenty pupils in the preparatory there are six Christians, and five others are ready for baptism. Two scholarships for the post-graduate course have been established by Dr. Thwing and the Misses Campbell.

Dr. Ladd's lectures, which were attended by the teachers and older girls, were a rare help, as were the meetings held by Dr. F. E. Clark and Rev. Barclay Buxton.

Mr. Isogai was engaged as a regular teacher in September. The resignation of Miss Takata, who had so long and faithfully served the school as principal of the boarding department, was a severe loss; but Mrs. Ebina, wife of the president of the Home Missionary Society, has, at no small loss to herself, given her time to these duties, and by her rare executive ability has done much to raise the tone of the school.

MARY FLORENCE DENTON.

KYOTO, JAPAN, May, 1893.

GIVING FOR NEIGHBORS.

A MINISTER was soliciting aid for foreign missions, and applied to a gentleman who refused him with the reply: "I don't believe in foreign missions. I want what I give to benefit my neighbor."

"Well," replied he, "whom do you regard as your neighbors?"

"Why, those around me."

"Do you mean those whose lands join yours?" inquired the minister

"Yes."

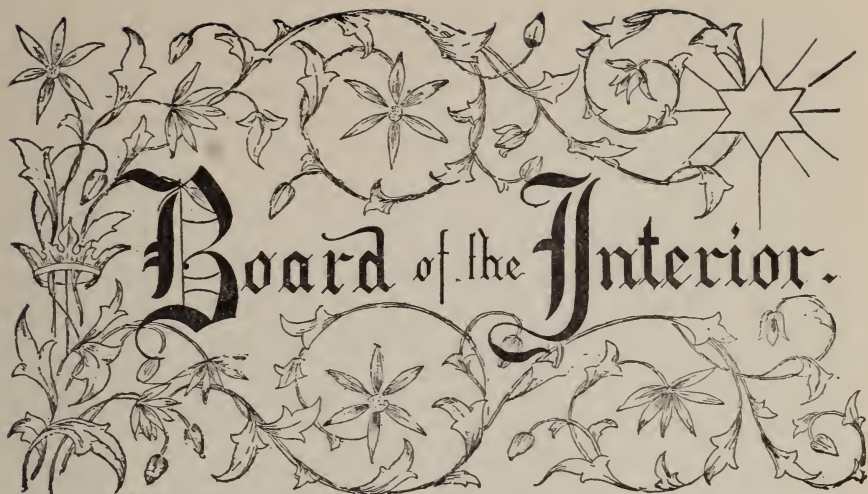
"Well, said the minister, "how much land do you own?"

"About five hundred acres."

"How far down do you own?"

"Why, I never thought of it before; but I suppose I own about half way through."

"Exactly," said the clergyman, "I suppose you do, and I want the money for the New Zealanders,—the men whose land joins yours on the bottom."—*Mission Studies.*



EDITORIAL COMMITTEE.

Mrs. GEORGE M. CLARK, 73 Bellevue Place, Chicago.
Mrs. H. M. LYMAN. Mrs. JAMES G. JOHNSON.
Miss SARAH POLLOCK. Mrs. GRAHAM TAYLOR.

CHINA.

REPORT OF WOMAN'S WORK FOR PANG-CHUANG.

PANG-CHUANG, which has always prided itself on being a health station of the mission, has not lived up to its record. The "grippe" and pneumonia, following on the heels of measles, obliged Mrs. Smith to spend four months at the north recruiting, the victim of these diseases. In the autumn and winter, the grave illness of two other members of her family, obliged her to give up village work and confine herself to the school and hospital, which are near at hand. In this way much extra care and labor came upon the Misses Wyckoff, and much care and anxiety on our kind, untiring Doctor.

In November we had the great joy of welcoming back to our ranks our dear Mrs. Peck.

In the summer of 1892, Miss Gertrude Wyckoff held a half-day school for small girls from the village who are in her Sunday school. Three of the older Sunday-school girls acted as assistants, receiving as a reward a small hymn book each. In the autumn, Mrs. Wang, a former Bridgman school-

girl, taught a school of eighteen larger girls, mainly from the Sunday school. She took the responsibility of teaching and discipline; Miss Gertrude and Mrs. Peck examining the pupils on all the work done, some of them daily, some once a week. Mrs. Wang proved herself so competent in this voluntary unpaid work, that we now see our way to establish the girls' boarding school so long needed. She will teach it, and receive 200 cash (\$.064 gold) for each working day. We still have a paid Bible woman. As Mrs. Wang is our only thoroughly educated woman, we hope this magnificent stipend will not disturb the peace of mind of our little army of cheerful unrewarded workers. When she is in school all day her mother-in-law does the work and takes care of the baby, and they hire their sewing done. A young married woman in Pang-Chuang, the wife of the young ladies' cook, with no broad-shouldered mother-in-law upon whom she could throw her cares, with four people to cook, sew, spin, etc., for, laid aside much-needed garments at the busy New Year time, and gave us eleven days of help. The brightest of all our dear Shantung girls spared twenty days from the making of her wedding trousseau to render us valuable aid. Another young bride gave twenty-one days. Mrs. W., the widow of our late helper, gladly gave sixty-three days, over one sixth of her year, to church work. Another church member with fewer home cares, gave seventy-four days; but dear Mrs. Hu, our sunny heart, carries off the palm for helpfulness, with her eighty-four days of faithful labor. While her husband lived, and she had even a meager support, she would not accept even a grain of rice from the church. This year she has taken her food with the school. Those who can help us from their homes as a center do so. For those who leave home to assist we provide food, in most cases at a cost of only \$.026 (gold) per day. Chinese women have little money to contribute, but surely these three hundred and ten days of willing labor, for which no one received a single cash, are, in the eyes of the Master, as precious as silver ingots. As servants are quite capable of being native hinderers, it is a pleasure to record the comfort that ours give us. There are several schools going on at once: a mothers' class, a girls' class, and another for boys. Miss Wyckoff's washerwoman takes her hands out of the suds, Mrs. Porter's nurse tears herself away from the mending basket, the hospital matron slips away from her patients for a little while, and Mrs. Smith's cook cheerfully lays down her egg beater, to join the noble army of assistant pedagogues. Helper Chia's mother-in-law, who was mainly indebted to Miss Porter for her Christian training, is the only feminine helper of the Canadian Presbyterian Mission in the adjoining province of Howan, and is passed from one station to the other like a pitcher of milk at an afternoon tea.

Four villages have this year been visited by Bible women, twenty-four by foreign ladies, two of them by both Chinese and foreigners. Three of these were new. At thirteen of these villages regular meetings have been held. Mrs. Porter has taken charge of one village, Mrs. Peck of two more. In the course of twelve months one hundred and sixty-three visits have been made by the ladies to outside villages, two thousand two hundred miles traveled, and about four hundred services conducted. During the past year there has been an unusual mortality among the aged. Death has removed old, blind, friendless Mrs. Chon, for many years dependent on us for support, two other women nearly ninety years of age, and Mrs. Wang, popularly known as the "crazy woman," a quaint, simple-hearted dame, eccentric, and somewhat unbalanced by the heavy weight of a lifetime's sorrows, but to the end true and loyal to her faith. She brought in more neighbors and friends to hear the truth, and set more little girls to studying than many a bright woman who looked down on her. The "Little Carpenter," who was last year mentioned in the station report, as pasting the Ten Commandments on one end of his tool box and the Beatitudes on the other, has carried his religion home with him. His mother, sisters, and sisters-in-law are learning, have a meeting at their house, and some of them have this year come to school.

Four of our native women have given valuable assistance in tours. To new places a Bible woman goes first, to sift out for us those who are really in earnest. Knan Chuang, distant twenty miles, and Ho Chia Tun, twenty-seven miles, have several times during the year been visited by the ladies of the station. In the early autumn the young ladies went together to the "Little South Village" ten miles from here, lived in the adobe chapel, and taught a fourteen-days' school. People so near generally come to our Pang-Chuang school, but we discovered that our friends there were so very poor, so much lower in the scale of comforts, suitable clothing, and good breeding, that we could not venture to invite them with the rest. This flock, therefore, stayed in its own fold, and the shepherdesses went to it. Famine stared that village in the face this year, and we were obliged to relieve their necessities, the first case of that kind since the famine of 1878. Later, in the early winter, the Misses Wyckoff conducted the hard and exhausting school at Ho Chia Tun for twenty days, and Miss Grace added to these labors a school of fourteen days at Knan Chuang. The church members at this place being in comfortable circumstances, we give no food to this school. It may seem an odd idea to have peripatetic schools, but our Mahomet and our mountain must be got together, even at the expense of much cold and weariness to the Prophet.

Our educational work is still in its primary stages, but it is our comfort. With every station class hope revives for our poor, busy, discouraged, old Shantung world. Fancy a potter spending two hours once in two weeks trying to mould a vessel to his mind. Would it not have dried rough, unseemly, and half done before he came again? We, potters in the most precious of plastic materials, at our semimonthly meetings in the villages, could appreciate his difficulties. But with the material once close at hand, we can see it slowly shape under our hand day by day. Three hundred and seventy-six women and children are under our constant instruction. About two hundred of these, coming from thirty-five different villages, have been taught and trained in our winter school. One hundred and seventy of these have been fed. If anyone thinks it a holiday task to feed that number of hungry mortals who are enjoying

"The rare and ineffable pleasure of eating
At somebody else's expense,"

let them interview the long-suffering single ladies, who carry the storeroom key, and such persons will depart both sadder and wiser. As before, our pupils have included every variety of age and mental aptitude. There have been few cases of discipline or causes for anxiety. One child, from the poor village alluded to, found and kept a few cash belonging to a mate. She was promptly sent home, which had a salutary effect on the rest. In the beginning of our school it required sore conflicts with the Chinese lords of creation to get the women transported to Pang-Chuang, and to force unwilling consent to their remaining there twenty days. But we have "taught" those men of Succoth so effectually, that it is seldom now that we have even a resistant murmur. Would-be mothers-in-law still haunt our little flower garden, and pick our choicest buds for their own private bouquets. Last year one of the helpers, while helping in the school for a day or two, selected as his future daughter-in-law our brightest girl. This year we have been much amused at a needy daughter-in-law. She feared that some heathen relation would put through a heathen match for her father-in-law, who is a widower. While in school she picked out an amiable young Christian widow as prospective step-mother-in-law for herself. She secured the family consent and proceeded to provide a middle-woman, who is still struggling to overcome the obstacles thrown in the way of the widow by her family.

To spare the home maker and care taker of the family for twenty days was formerly thought to be grace without bounds. This year we advanced a step to the front, and as gently as possible, broke it to certain subjects of Knang Hsu, residents within our diocese, that they could make their own mush and

millet cakes for forty days, as we should not let the women go home a day sooner. It was marvelous how much more the women accomplished. It was the choicest of our flock who received this attention. We had others, and duller ones here at the same time, making a very large school. On this school the five foreign ladies spent thirteen and a half hours daily, and all the outside village work went on as usual. The bright class made very fair progress in learning to sing by the tonic sol-fa system, made considerable advance in their knowledge of geography, and had nine chapters of Acts carefully explained to them. They had maps of the Roman Empire hung in the class room, and were made to understand its situation, extent, and relation to Christianity, by one of the pastors, who gave them four illuminating lectures on that mighty power. For their wider intelligence he also gave them four other lectures, one each on China, England, the United States, and Japan. Upon all these they were carefully examined, and notes of the lectures were kept with which to refresh their memories next year. The other pastor kindly gave them a magic-lantern evening, in which the amphitheatre, gladiators, and the cities of Greece and Rome became to them something more than names. Though they found it hard to take in so much, and so fast, they enjoyed it immensely, and are never tired of telling what good times they had. A wistful outsider, who was not in the class, said, "To feel that you are somebody, to see people take such pains for you, to have so many nice school friends, and such good times, how it must open the heart." As a professor in Wellesley College, a very sympathetic friend of our Pang-Chuang women, pertinently remarked, "It was a real European trip for them, wasn't it?" We sometimes felt that the Lord sent us this bright class to give us heart of grace and courage for the dull ones who came after. We no longer buffet against some stone walls that used to fill us with dismay.

After years of patient, thorough, unwearied drill, it is quite clear to us that there are some Chinese women, with tolerable memories, able to learn to read fairly well, who cannot, for their lives, listen to the simplest exposition of Christian truth and give it back again. Their minds seem to be a morass, from which no whole, clean, clearly defined object having been once dropped in is ever rescued. We do not despair of their future. Truth is a homely guest. Divine truth, having entered into such a Chinese woman, looks inquiringly into the bare, empty garret of her brain, shakes his head thoughtfully, and marches down into the warmest corner of her heart, where he gets such a hearty welcome that he stays forever and becomes a part of herself. We are never surprised at finding thorough goodness and colossal stupidity wed in a Chinese woman. We ask one who has read all the gospels, and

who hears all the Pang-Chuang preaching, if there is any real proof that Christ rose from the dead. She promptly replies, "Not a scrap." After Herculean efforts to make a class a little more intelligent on the history of their own country, after a continuous drill of many days on dates, we ask a sensible looking woman of twenty, "Who invaded China six hundred years ago?" No vision of roaming Mongols disturbs her serene mental processes, as she answers, with ready assurance, "Confucius." On the same bench with her, however, sat a dear blind woman over sixty years of age, who answered each of the twenty-eight questions on China, her dynasties, her rulers, invasions, customs, neighbors, and on the four reasons why China has existed so long, all without a single mistake.

The Sunday school of little Pang-Chuang girls still thrives. The roll call numbers forty-five, and there are generally many more than that present, including visitors and babies. In fact, one tenth of the entire population of this whole village troops weekly into the pleasant new children's chapel Sunday afternoon. A large number of them come on Saturday afternoon as well, to learn to read. We look wistfully at the older ones, fearing their early betrothal into heathen homes. A Pang-Chuang boys' Sunday school has also been started, and numbers twenty, having doubled in size since last year. Master Lucius Porter and Henry Smith each have a class in this school, the pupils of which, many of them, spend Wednesday afternoon learning to read. For several months they had a little singing school. To none of these sixty-five children, either girls or boys, are any inducements offered beyond an occasional picture. The gospel-hardened elder generation of the village go their set ways, but it does seem as if the Lord would rescue some of the children in spite of them. A few of the little girls' mothers study one afternoon in the week.

In the hospital our dear matron, Mrs. Ma, still patiently teaches and exhorts. A school made up of patients, full of pain and misery, many old and dull, and tarrying but for a few days, would discourage most teachers. Her routine duties, teaching the same fundamental truths over and over and over, to ever new audiences, require patience and grace, while the demands on her physical strength are at times severe. People arrive at all hours of day, and often at night. There is confusion, the noise of children, the blind to be led, the deaf to be shouted at, the timid to be encouraged, while the surgical cases to be seen through the grim operating room, make her place no sinecure. Her uniform good sense, steadiness, kindness, and truthfulness, make us wonder what we ever did before she came. A record of one branch of her work is given on the following page.

Number of patients who have learned the Commandments	67
Number who have learned a Blessing for meals	51
Number who have learned a short rhymed prayer	38
Number who have learned the Beatitudes	12
Number who have learned the Lord's Prayer	14
Number who have learned the Creed	2
Number who have learned the Covenant	1
Number who have learned the whole primer	2
Number who have learned the whole catechism	1
Number who have learned half the catechism	1
Number who have learned the Three Character Classic	1
One patient learned five hymns.	

RECAPITULATION OF OTHER STATISTICS IN REPORT.

Regular meetings held in 13 villages; occasional meetings held in 13 other villages; three villages visited for first time; visited by Bible women, 3 villages; visited by foreign ladies, 24 villages; miles traveled by foreign ladies, 2,202; number of visits to outside villages, 163; Total number of services conducted, 400; pupils in S. S. for girls, 45; pupils in S. S. for boys, 20; girls in little boarding school, 9; women and children under instruction, 376; women and children in winter school, 200; number of days of unpaid labor on Church work by Shantung women, 310.

Two years ago we had one hundred and thirty-four pupils in our winter school. This year we had two hundred. Then we had two hundred and eighty persons under instruction. This year we have three hundred and seventy-six. That is healthy growth, is it not? Let the figures make their own plea. Your small boy grows like a weed. His pants don't grow at all. But what if a stern necessity compelled you to cut off a slice from the bottom of the pants already too short? A word to the wise is sufficient. Some of the workers are leaving. Don't forget to send us another single lady for Pang-Chuang at once.

On behalf of the Station,

MRS. ARTHUR H. SMITH.

PANG-CHUANG, April, 1893.

LETTER FROM MISS ADA HAVEN.

PEKING, May 6, 1893.

MY DEAR MISS POLLOCK: I am commencing a letter to you, you see, on the very day which is to usher in the crisis in Chinese affairs. How glad I am that I cannot see just all that is happening, or to happen, in this day which is just closing with us, but just beginning now in the western part of America. Even if there is disturbance there, it may mean none for us.

Everything around us seems so quiet and peaceful now ; never more so. Nor has there even been a time when we have had so many in attendance on the Sabbath services, or when the work has been so hopeful in every branch.

Well, the Lord will know just how to make his work a success much better than we can ; and we feel that we can commit it all to him.

May 10th.—Whatever may have happened in America these few days that will have any effect on us, we know not, but we do know that a great loss has come to us out here. On Monday morning we heard of the death of Miss Diament, of fever. How blessed she is to be called thus right from her work to go up higher, with no long period of declining powers, yet with a full lifetime of service behind her. She was a faithful, unselfish, beautiful Christian, thoroughly conscientious and consecrated. If it were at all right to envy, one might envy her her life of finished service in the Master's work. But it surely is not wrong to say, "May my last end be like hers." Life, if it had been prolonged, would have been for her an anxious balancing between the willingness of the spirit and the weakness of the flesh. Now she is taken from the very fruition and crown of her labors. But for the work—we cannot see how the loss is to be made good. Even if her powers had declined so that she could do but little, she would still have been very valuable in her post. But without her much of her work will be broken up. The school, never so prosperous before, has been disbanded, and the scholars sent to their homes, except such as have not recovered yet from fever. We are truly glad that Dr. Murdock could be up there this winter, so that we can be sure that everything was done that could be. She will be buried there in Kalgan, of course. This is the first death in the ranks of the single ladies since the establishment of the mission.

Our school goes on as usual, with little trials and daily blessings. We have had a little of both to-day. One of our largest girls, a girl with a violent temper, who had been outbreaking and then too proud to ask forgiveness, was on the point of being sent away. Her brother had come up from Tung-cho for her, and she got all packed up to go away. But just at the last she broke down enough to make the necessary apology.

I have the pleasure of seeing some return for my work on the little day school years ago. One of the girls is back in the boarding school now. I remember writing a little about her in the *Mission Dayspring* at the time, "A Story of Blessing." She has grown to be such a woman now that I did not know her when she first came and asked to be taken. Last New Year's, when she went home, she had quite an experience. She was all tired out, and nervous with having passed her first examination. There is no mother in her home, and when she got home she found everything to do all at once, to

get the house and the clothes of her father and little brother ready for the New Year. Then she sat up all night, as is the custom all over China on that night, to make meat dumplings. What wonder that the strain was too much for her, and that the next day, from sheer fatigue, she was a little out of her head on waking up. Some of the neighbors insisted that she was possessed of a devil, and called in the witch doctor. She came with a bag to carry away the devils in. She sat down by the girl, and tried to cross-examine the devil that was in the girl to find out who it was. But to her repeated questions of "Who are you?" she could get no answer. The girl tried to shake herself away from her, and crept away to another part of the brick bed on which they were sitting. The woman followed, bag in hand, and seizing the girl by the nostrils, repeated the question again and again. But finally she was forced to go away again with an empty bag. The next day was Sunday, and the girl, now herself, and thoroughly frightened at herself, insisted on being taken to us. She had heard with us of persons being possessed with the devil being healed by Jesus, and she had heard us pray to be delivered from the temptation of the devil. She came with an excited exclamation that she had been tempted of the devil at home, and that she wanted to join the church on probation, to show that she wished to belong to God. At that time it was too near church time for the whole story, only enough inquiries to find out that she wished to be kept from the devil in her heart rather than some heinous outbreaking sin; so she was taken on probation. I think from what she told me afterward that she really suspected that the devil had entered into her, and she wanted to give herself out of his power. I hope you are all well, and rejoicing in the good growth of your work on all sides.

For the Bridge Builders.

YOUNG WOMEN'S SUMMER BIBLE AND TRAINING SCHOOL.

It was not exactly a missionary convention, but it was a company of equally earnest and devoted workers that gathered at the Summer Bible and Training School of the Young Women's Christian Associations. The convention was held this year, as last, on the shores of one of Wisconsin's loveliest lakes, Lake Geneva. The grounds slope gently to the edge of the lake, and tall oak trees give abundant shade. Forty canvas tents, with double

roofs and high board floors, each containing a central hall and four bedrooms, offer hospitable accommodations to the members of the school. Here were gathered this year some two hundred young women who are actively engaged in Christian work. The class work, religious meetings, and addresses are planned with the one purpose,—to supply the need which Christian young women feel of further study of the Word of God, of a deeper spiritual life, and of a wider knowledge of their responsibilities.

The opening exercises were held on the evening of July 5th, and the sessions closed Monday evening, July 17th. Miss Effie K. Price, General Secretary of the International Committee of the Young Women's Christian Associations, presided at the opening meeting. She expressed the welcome of the committee, and brought greetings from the Young Women's Conference, just closed at Northfield, Mass. The leaders of departments were then introduced, each giving a brief outline of the work they were to conduct. Pres. Geo. A. Gates, of Iowa College, gave the address of the evening, his subject being, "The Christian Young Woman; Her Character and Influence."

The everyday life of the camp began with morning prayers, after breakfast. At eight o'clock came the workers' training class of ninety or more, under the leadership of Mr. E. M. Aiken, of Rockford, Ill. At nine, Miss Price conducted the secretarial class, dealing with the history and principles of the association, and the qualifications and preparation of those who enter the secretaryship as a profession. The next hour was in charge of Prof. W. W. White, of Xenia, Ohio, who interested a large class in the inductive study of the Psalms. Different psalms were reported on by members of the class, and these were studied in groups and in detail. At eleven, special conferences were held relating to the association work in the state, in cities, and in colleges, and also missionary conferences.

The afternoons were given up to rest and recreation. The surrounding groves furnish charming walks and cozy nooks; where one could rest or read, or both. Some preferred tennis, while others made voyages of discovery around the sparkling lake.

Every evening, except Saturday, an address was given in the tabernacle. Among the speakers was Dr. F. C. Wells, formerly missionary to Syria, who spoke of the customs and religious problems of that country; Rev. Alexander Patterson gave helpful suggestions as to "How a Christian may learn to Understand the Bible;" Rev. John Ainslee, of Mosul, Turkey, told of the mission work in that region; and Pres. J. B. Angell, of Ann Harbor, charmed and interested all in his consideration of "Christianity and Other Religions as Viewed by their Fruits." Mr. Torrey gave a heart-stirring ad-

dress on the "Baptism of the Holy Spirit," and many that night felt the power of the Spirit as never before.

One evening Miss Wright, of Marsovan, gave a missionary address, and in the morning spoke to volunteers on the discouragements in mission work; yet in spite of these, seven young ladies offered themselves for foreign missions.

The delegates from various States were located in adjoining tents in such a way that each State had its headquarters, and its members grouped around it. Here the delegates gathered for evening prayer.

Both Saturday nights were reserved for a social time, and were most heartily enjoyed after the busy week.

Dr. J. G. Johnson, of the New England Church, Chicago, preached the first Sunday, and Rev. J. B. Thomas, of Topeka, the last Sunday. One Sunday afternoon a missionary meeting was held, intended to serve as a model, the subject being Japan.

Perhaps the most helpful and inspiring of all the services, in these two weeks so full of interest, were the vesper meetings, held Sunday night before evening service. The spirit of God seemed to rest upon these meetings, as one after another testified of her Saviour or repeated some loved verse, and all joined in songs of praise.

The pervading atmosphere of the camp was of earnest, Christian purpose and joyful service.

c. c. g.

MISSIONARY WORK IN SMITH.

THERE are several forms of missionary work at Smith College, the most noticeable, perhaps, being that done by the Smith College Missionary Society. This organization has played an important part in the religious life of the college since very soon after the college was founded.

Guided by the advice, and spurred on by the enthusiasm and love for missions, of its president, the society is doing a good work in the way of sending money to both home and foreign fields. A certain amount is pledged for each year to various places, and every year something new and full of interest demands an extra subscription, or private gifts.

The money given is now divided almost equally between home and foreign missions. Yearly pledges are sent to the Hampton school for colored people and Indians, to Captain Pratt's school at Carlisle, and to Bishop Hare's work among the Indians and poor whites in Dakota.

Some of the money pledged to foreign fields goes to a woman's hospital in China, some to support Bible women in India, and interest has been kept up

in Miss Nancy Jones, whom we helped to educate before her life as missionary began. Private work has been done in the college at different times, and although the majority of the students do not belong to the society, where interest is shown it is strong, and the work does not fall behind. E. H. J.

The Christian church not only answers the cry from Macedonia for help, but from Macedonia itself succor goes forth to heathen lands. The secretary of the Junior Missionary Society in Monastir, Effie Velkova, writes:—

OUR society, which we call "The Sympathy Society," raised \$17 this year. We send \$15.40 to Africa, and the remainder we have kept as a fund to buy material for next year's work. Our society consists of sixteen members. We have held five meetings this year. At the beginning of the year the members gave thanksgiving offerings, each member telling her reason for gratitude. April 16th we had a public meeting and exhibited the sewing work. From the sales of work we took considerable money. Every member kept a little box during the year, in which money was put, according to the ability of each one.

Home Department.

THE MOSSBACK CORRESPONDENCE.

A LETTER FROM MRS. MOSSBACK TO MRS. SOPHIA STANDSTILL.

[From *The Golden Rule*.]

MY DEAR MRS. STANDSTILL: I thought, when I married a Mossback, that we should settle down in the good old ruts, and live a quiet life in Cranberryville all our days. But somehow Aaron has persuaded me to go off with him this time (Aaron always did have a very persuading way), and so here we are rattling round on the G. I. P. Railway, on our way to Bombay.

Last night I was thinking about you as I lay in my bed; though you couldn't rightly call it a bed, either, for it was only a hard settee with a cane seat and back. I fell to thinking about you, and of how you used to say that you didn't believe in foreign missions. I had just been visiting some missionaries, and perhaps that was one thing that made me think of it. I remember you said that you thought there were plenty of heathen at home, and we'd better not send our money to foreign lands till we'd converted all the people in our own land. You said that you would never give your money to foreign missions; you'd rather give what little money you could give to home missions. To tell the truth, Sophia, I think it's precious little money that you give to any one, but that's neither here nor there.

My bones ached so hard that I couldn't lie still; so I sat up in my bed, which wasn't a bed any more than it was a sawhorse, and I looked out of the car window, and saw the Southern Cross shining down upon me. When Aaron and I went to Australia I was very anxious to see the Southern Cross. I had read about it, blazing away in the southern heavens, a very brilliant constellation, looking like a fiery cross in the sky, and I wanted to see it. After we got down below the equator I began to look for it, but I could not see anything that looked like a cross. Then I asked the passengers on the *Mariposa*, but they couldn't seem to find it. At last I asked an old gentleman who had been in Australia before, and he knew just where to look, and he took me out on deck and showed it to me. Would you believe it, Sophia, it didn't look any more like a cross than a kite, nor so much! There it was, lying down on its side, and the stars were not set just even, and there was one star too many. It looked something like this, * and the stars were not very bright, either. There are two stars that * * are called "the pointers," because they point straight to the * * Southern Cross, and if it wasn't for them you couldn't find the cross at all. I was awfully disappointed, after all I'd read about it; and I thought of you, and how you would say that the Big Dipper was good enough for you, and that it served me right,—that there was no sense in traveling to the ends of the earth to see the sights when there are sights enough at home, and that I'd better have been contented with the Big Dipper. Well, I thought so, too, and I said I'd never again believe anything I heard. I thought it all a pack of lies, and wanted nobody ever to mention the Southern Cross to me; there was no such thing.

But last night, when I sat up in my bed, there was the Southern Cross shining down upon me, and what do you think, Sophia! that cross was standing straight up on end, blazing away as brilliantly as anybody could wish, and looking for all the world like a fiery cross in the sky, just like this: * I didn't know what to make of it. As soon as my bones were * * rested a bit I put my head on the pillow again, and made up my mind * I'd think it out while we rattled along, for I wasn't going to be beaten by a few stars. I'm slow, but I'm pretty sure, and after thinking it over for an hour or two, I saw through it.

You see, we've left Australia behind us, and come up across the equator to India. We're looking at the constellation now from another direction, and probably the people who wrote such glowing accounts of it were looking at it from this standpoint, too, and so their story was true, after all. I concluded that there are two ways of looking at a thing, and that what is true of the Southern Cross is probably true of a good many other things; that we

ought to look at a thing from all sides before we give our judgment, and that we can't always be sure that we are right, and other people wrong, till we've looked at things from their standpoint.

Suppose you, Sophia, look at missionary work from some other standpoint; look at it from the standpoint of knowing something about it; read some of the missionary magazines and biographies (you'll find them very interesting), and remember that the people who wrote these stories knew what they were writing about, for they had seen it. Then go and look in your Bible, and see if you can find any verse that says, "Go ye into all the United States and preach the gospel to every creature there, and don't go anywhere else."

Your affectionate cousin,

MEHITABLE MOSSBACK.

THE editor of *Dento*, a Buddhist newspaper, advises that the Bible be taught in Buddhist colleges. "Christianity," he says, "is not losing its influence. It is our great enemy. We should be very cautious and prudent. We ought to understand the meaning of the chief weapon of our enemy,—the Bible. In order to combat our foe we should investigate the Bible's character. If we neglect the proper means of defense, Christianity will swallow up our believers in a great vortex." The best thing we can ask for Christianity is a careful study of the Bible. "My word shall not return unto me void."

HOW NATIVE CHRISTIANS GIVE.

THE giving of converts in mission fields in Africa, India, China, and Japan for the support of the gospel is such, in many cases, as to put to shame the well-to-do members of churches in this and other lands. As evidence of this, Miss Margaret W. Leitch is authority for the statement, which may well make the saints of Christian lands blush, that there are in North Ceylon 2,700 native Christians, gathered into twenty-two native churches, the majority of which are entirely self-supporting. The native Christians not only support their own pastors and a number of resident workers as evangelists and Bible readers, and give to the support of the Bible Society, Tract Society, and the educational institutions, but they also support thirteen native missionaries, whom they send out of the peninsula to labor in the "regions beyond." As a rule, they are accustomed to give one tenth of their entire income into the service of God. Those who receive a salary give one tenth of that amount. Those who are farmers give one tenth

of the produce of their fields or gardens, and the firstlings of the flock and of the herd. The women daily set aside one handful of rice, in aid of their former mission work, diminishing the amount of food which the family was accustomed to use day by day by this quantity.

And an English Church missionary tells a similar story of giving which costs: "You know about the Bhalaj church being seated by a widow there in memory of her husband. Another member of the Bhalaj congregation has offered to erect a pulpit,—a table and a desk have hitherto been used. Last Monday I visited a member of the Nariad congregation, who is ailing, and before I left he handed me fifty rupees to be used in connection with the Nariad church. A member of our church in Anand here sold a piece of land, a week or two ago, and brought me twenty-five rupees—a tenth of the price—to be used for the good of the church."—*Selected.*

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM JUNE 18 TO JULY 18, 1893.

INDIANA.	
BRANCH.—Miss S. M. Gilbert, of Terre Haute, Treas. Fort Recovery, 10; Fort Wayne, 11; Indianapolis, Mayflower Ch., 17.64, People's Ch., 4; Macksville, 3; Michigan City, 7.50; Terre Haute, 12.78, 65 92	
JUNIOR: Michigan City, Mosaias, 2 50	
SILVER FUND: Indianapolis, Mayflower Ch., Jr. C. E., 3.51; Terre Haute, First Ch., Aux., 16.15, 19 66	
Total,	88 08

IOWA.	
BRANCH.—Mrs. C. E. Rew, of Grinnell, Treas. Ames, 7.70; Burlington, 49; Charles City, 14; Cherokee, 6; Chester Center, 4; Council Bluffs, 5; Creston, 8; Davenport, 5.25; Des Moines, Plymouth Ch., 8.26; Gilman, 16; Grinnell, 12.76; Keokuk, 43; McGregor, 5.75; Miles, 20; Montour, 8.30; Shenandoah, 6.92; Sioux City, First Ch., 5; Storm Lake, 5.15; Tabor, 14.50, 244 59	
JUNIOR: Hampton, 7; Shenandoah, 1.60, 8 60	
JUVENILE: Grinnell, Busy Bees, E. Br., 3.25, S. Br., 2, W. Br., 9.16, 14 41	
C. E.: Cresco, 3 09	
SUNDAY SCHOOLS: Cresco, 3.31; Decorah, 2.10; Des Moines, Plymouth Ch., 4.91, 10 32	
THANK OFFERING: Grinnell, Busy Bees, S. Br., 3 79	
SILVER FUND: Cherokee, 4; Davenport, 3; Grinnell, Busy Bees, in silver quarters, S. Br., 3, W. Br., 9.50; McGregor, 2; Shenandoah, Y. L., 6.70; Wells, Madison Co., First Ch., 1, 29 20	
Total,	314 00

MISSOURI.	
BRANCH.—Mrs. Robert Campbell, of Ann Arbor, Treas. Ann Arbor, 11.55; Charlotte, 25; Dowagiac, H. and F. M. S., 10;	

Detroit, Woodward Ave. Ch., 106.04, Mt. Hope Ch., 10; Jackson, First Ch., 50; Olivet, 15.27; Union City, 20, 244 86	
JUNIOR: Galesburg, C. E., 5; Olivet, Y. W. C. A., 5.90; Pontiac, 10, 20 90	
JUVENILE: Benzonia, College Mission Band, 20; Covert, Band of Hope, 1, 21 00	
SILVER FUND: Ann Arbor, 1; Detroit, First Ch., of wh. 25 from Mrs. F. A. Curtiss, 50, Girls' Guild of C. E., 5; Pontiac, C. E., 12; Ypsilanti, 25, 93 00	
Total,	379 76

MINNESOTA.	
BRANCH.—Mrs. J. F. Jackson, 139 University Ave. E., St. Paul, Treas. Austin, 13.42; Dawson, 1; Minneapolis, First Ch., 15; Minnesota, A Friend, 75, Anon., 10; Northfield, 61.05; St. Paul, Plymouth Ch., 15; Sauk Centre, 7.95; Zumbrota, 10, 208 42	
JUNIOR: Minneapolis, First Ch., 70 15	
JUVENILE: Marshall, 1 85	
SUNDAY SCHOOLS: Cannon Falls, 3.46; Dawson, 2; St. Paul, Plymouth Ch., 7.66, 13 12	
SILVER FUND: West Dora, M. B., 2 52	
Less expenses,	296 06
Total,	3 83
292 23	

MISSOURI.	
BRANCH.—Mrs. C. M. Adams, 4427 Morgan St., St. Louis, Treas. Old Orchard, 15; Pierce City, of wh. 2.90 for Silver Fund, 8.80; St. Joseph, Tabernacle Ch., of wh. 1.26 extra-cent-a-day, 3.40; St. Louis, Compton Hill Ch., 29.05, 56 25	
JUNIOR: Kansas City, First Ch., Y. L., 12.65, C. E., 10, 22 65	
JUVENILE: Kansas City, Olivet Ch., Junior C. E., 2 00	
Total,	80 90

NEBRASKA.

BRANCH.—Mrs. H. G. Smith, of Exeter, Treas. Ainsworth, 5.40; Arborville, 5; Blair, 6; Bladen, 26 cts.; Bertrand, Silver, 5; Crete, Mrs. G. W. Church, Memorial, 25, Support for Bible Women, 24, L. M. Mrs. Ida Hillis, 25, L. M. Mrs. Mary J. Feaster, 25; Columbus, 6.25; Camp Creek, 3, Silver, 2; DeWitt, 5; Exeter, 5.38; Franklin, 7.50; Fairfield, 1.20; Farnham, 10; Grand Island, 4.25, Mrs. F. Robuson, Silver, 3; Grafton, 2; Hastings, 10; Holdrege, 1.20; Kearney, L. M. Mrs. Amanda B. Tisdell, 25; Lincoln, Vine St. Ch., 3.15; Moline, Silver, 1; Norfolk, 14; Omaha, First Ch., 21.25, Silver, 14.45, Silver, Mrs. J. G. Haines L. M. by the Ex. Board, 25, St. Mary's Ave. Ch., 37.40, Hillside Ch., 5; Pierce, Silver, 6; Plymouth, 7.40; Red Cloud, 1.95, Silver, 1; Waverly, 3; Weeping Water, 4, Silver, 3.19; West Point, 2.50; York, 7.50, Silver, 2.20, 371 43	
JUNIOR: Lincoln, Plymouth Ch., 10; Omaha, St. Mary's Ave. Ch., 18.75; Pierce, for Marash College, 7.40, Silver, 7.60; Weeping Water, 1.82, 45 57	
JUVENILE: Blair, 4; Grafton, 2, 6 00	
JUNIOR C. E.: Columbus, 5; Fremont, 5, 10 00	
SUNDAY SCHOOLS: Bisbee, 3.50; Lincoln, Vine St. Ch., 8.87, 12 37	
	445 37
Less expenses, 21 00	
Total, 424 37	

OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. Andover, 16; Berea, 5; Cincinnati, Walnut Hills Ch., 39.31; Elyria, 59.51; Hudson, 13.90; Mantua, Friends, 2; Oberlin, 50, Mrs. P. L. Alcott, 10; Toledo, Central Ch., 3, Washington St. Ch., 40.80; Wakeman, 8.45; York, 10, 257 97	
Conneaut, Pa., 6 00	
JUNIOR: Marietta, 75; Lake Erie, Semi-ary, 17, 92 00	
C. E.: Conneaut, 5 00	
JUVENILE: Oberlin, Ch. M. Soc., 14 50	
SILVER FUND: Brecksville, 8; Cincinnati, Central Ch., Seed Sowers, 1.50; Columbus, Plymouth Ch., 17.50; Elyria, M. D. E., 25; Hudson, 37.80; Oberlin, Children's Miss'y Soc., 9.50; Toledo, Central Ch., 9, Washington St. Ch., 5.25, 113 55	
Total, 489 02	

SOUTH DAKOTA.

BRANCH.—Mrs. C. S. Kingsbury, Sioux Falls, Treas. Deadwood, 6 03	
SILVER FUND: Centreville, Mrs. Bridgman, 1; Redfield, Coll. Philadelphian Soc., 1; Sioux Falls, Mrs. Hitchcock, 1, Mrs. Beach, 1, 4 00	
Total, 10 08	

ROCKY MOUNTAIN.

BRANCH.—Mrs. C. S. Burwell, of Denver, Treas. Buena Vista, 25; Boulder, 17; Cheyenne, First Ch., 25; Colorado Springs, 3, First Ch., 25; Denver, First Ch., 110, So. Broadway Ch., 8.20, Boulevard Ch., 25, Plymouth Ch., 32.25, Third Ch., 13.15; Harman, 4; Highlake,	
---	--

3.16; Montrose, 4; New Castle, 1.50; Pueblo, First Ch., 10, Pilgrim Ch., 1.50; Trinidad, 32.80; Telluride, 12.95, 353 51	
JUNIOR: Denver, So. Broadway C. E., 3, Boulevard C. E., 14, 17 00	
JUVENILE: Denver, Plymouth Ch., 15.90; Manitou, First Ch., Coral Workers, 5, 20 90	
SILVER FUND: Boulder, A Friend, 25; Colorado Springs, First Ch., 3, Second Ch., 6; Cheyenne, 12; Denver, So. Broadway Ch., 1, Plymouth Ch., 26.50; Pueblo, First Ch., 3; Walsenburg, Mrs. C. H. Bissell, 2; White Water, Mrs. S. B. Pickett, 1, 79 50	
Total, 470 91	

WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. Delavan, 11.25; La Crosse, 5; Whitewater, 25, 41 25	
SILVER FUND: Eau Claire, 40.70; Milwaukee, Gr. Ave. Ch., Y. L., 9.25; South Milwaukee, Willing Workers, 4.30; Tuncho, by Miss Luella Miner, 5; Whitewater, by Mrs. C. T. Johnson, 25, 59 50	
JUNIOR: Elkhorn, 18; Kenosha, C. E., 2.40; Madison, 50; Milwaukee, Gr. Ave. Ch., 15; West Superior, 2; Wauwatosa, 14.50, 101 90	
JUVENILE: Kenosha, Buds of Promise, 2; La Crosse, Coral Workers, 46.05; Milwaukee, Gr. Ave. Ch., 47.77, Pilgrim Ch., Pilgrim Workers, 5; Oconomowoc, 1.06; Pittsville, Junior C. E., 12; South Milwaukee, Willing Workers, 3.70; Waukesha, Forget-me-nots, 10, 127 58	
Less expenses, 16 40	
Total, 313 83	

LIFE MEMBER: Mrs. T. D. Weeks.

TENNESSEE.

Nashville.—A Friend, 1 00	
Total, 1 00	

TURKEY.

Erzroom.—Mrs. M. E. Richardson, "In Memoriam," 1 10	
Marash.—Lighters of Darkness, 10 62	
Monastir.—Sympathy Soc., for Africa, 15 40	
Total, 27 12	

VERMONT.

Springfield.—King's Daughters, 25 00	
Total, 25 00	

MISCELLANEOUS.

Sale of leaflets, 18.59; boxes, 2.50, 21 09	
May 18 to June 18: Leaflets, 12.16; boxes, 3.10; envelopes, 95 cts.; articles donated, 5, 21 21	
Receipts for month, 2,958 55	
Previously acknowledged, 37,536 55	
Total since October, \$49,495 10	
MISS JESSIE C. FITCH, Ass't Treas.	

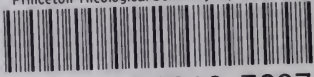
For use in Library only

1970

For use in Library only

I-7 v.23
Life and Light for Woman

Princeton Theological Seminary-Speer Library



1 1012 00316 7287